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The Catholic Church and Secret Societies

ROSEN

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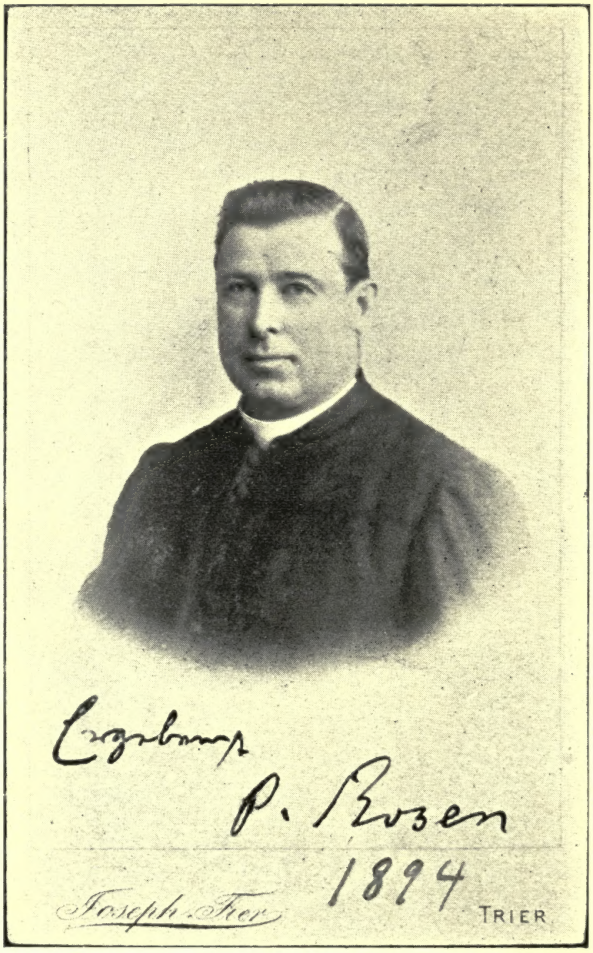
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The Catholic Church

AND

Secret Societies.

BY

REV. PETER ROSEN,

HOLLANDALE, WIS.

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"Christ is the Teacher and the example of all sanctity and to His standard must all those conform who wish for eternal life."

(*Leo XIII in his letter to Cardinal Gibbons of January 22, 1899.*)

Apostolic Delegation, Washington, D. C.,
April 3d, 1902.

Dear Father Rosen:

. . . Hope the book will be useful to the Catholic people.

With my best wishes, I am,

Yours Sincerely,

Sebastian Card. Martinelli.

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PART I.

SECRET SOCIETIES.

THE CATHOLIC CHURCH AND SECRET SOCIETIES.

CHAPTER I.

SECRET SOCIETIES.

The so-called Secret Society question is the most serious problem facing the Catholic Church in the United States today.

I have for various reasons been compelled to think and study much about this subject.

As a Priest I have studied the situation from the religious point of view, and by dint of perseverance I have the advantage of getting a view in no sense disturbed by prejudice.

In the following pages I am dealing with secret societies as organizations, and not with individual members of such societies. Nine out of every ten of such members do not understand the underlying principles of these societies.

On the correct solution of this momentous question depends the eternal salvation of millions of our fellow-citizens, who, as things are now, are misleading others as they themselves are misled.

I deal with these societies in what I may call a new aspect, for the nature of secret societies as false religions is not yet fully understood.

By a secret society was formerly meant a society which was known to exist, but whose members and places of meetings were not publicly known. Today we understand by a secret society a society with secrets, having a ritual demanding an oath of allegiance and secrecy, prescribing ceremonies of a religious character, such as the use of the Bible, either by extracts therefrom, or by its being placed on an altar within the lodge-room, the use of prayers, of hymns, of religious signs and symbols, special funeral services, etc.

There are also a number of so-called Patriotic societies, some of which, like the Know-Nothings and A. P. A., caused quite a stir for a time. But as ignorance and prejudice disappear in proportion as Catholics are better understood I need not say anything about these societies.

Members of secret societies are not ashamed or afraid to avow their membership, nay, they are rather proud of it, and wear their badge or jewel quite ostentatiously. Numerous periodicals are published to advance the interests of the different orders.

During the latter third of the nineteenth century activity in secret society lines had been transferred to America, where the bent seems still to be to invent new secret societies, legions, circles, unions or orders; most of them designed to provide machinery for collecting assessments and paying them over to those whose misfortune and the terms of their contracts, policies or certificates make them the recipients. The Cyclopædia of Fraternities, published by Albert Stevens in New York, in 1899, says in its preface: "...inter-

esting is the fact that in free and democratic America there are more secret societies and a larger aggregate membership among such organizations than in all other civilized countries. The probable extent of the influence of secret society life may be inferred from the fact that more than six millions of Americans are members of three hundred organizations, which confer about one thousand degrees on two hundred thousand novices annually, aided in many instances by a wealth of paraphernalia and dramatic ceremonial which rivals modern stage effects. More than three hundred thousand members are annually added to the rolls of Masonic lodges in the United States; quite as many join the Odd-Fellows, and one half as many the Knights of Pythias; more than a hundred thousand join other secret societies, the lodges, chapters, or councils of which dot the country almost coincidently with the erection of churches and school houses."

According to "The Eleusis of Chi Omega," June 1, 1900, Fayetteville, Arkansas, there were, at that date, in the higher institutions of learning within the United States, 24 Greek letter societies with 768 branches for male students, and eight such societies with 120 branches for female students, and a total membership of 142,456.

That these so-called College societies are a fruitful source for spreading secret society principles by the graduates when they return to their respective homes is self-evident.

Men of all ranks in public and private life belong to secret societies. The character of many of these people is such that it is a sufficient proof by itself that the final aim and object of these societies are not understood by them.

I firmly believe that the majority of my fellow citizens who belong to secret societies do not know the real character and tendencies of these orders. Most men in their hearts love fair play, and hundreds of thousands of lodge members would throw off their allegiance to their lodge did they understand the true nature, final aim and object of secret societies.

There are thousands of excellent, moral and intellectual men, devoid of all prejudice, who join these secret societies for no other purpose than to get the insurance, or for mere social and political purposes.

But surely the pursuit of these objects can not need any sacred rite, traditions and ceremonies, any grip, password, symbolic sign or oath.

Can it be otherwise to human nature than that all these things will have an influence on belief and will? Again and again do the higher officials call attention to the strict observance of the ceremonial part of the lodge work.

All these rites and ceremonies have a deep, very deep, religious meaning and are based on old and new paganism and naturalism.

The Constitution of the United States guarantees every citizen his liberty. We can worship God according to the dictates of our conscience. We have our freedom of going and coming as we please, we have a right to vote as we please, we have our civil

rights equal for all. There is no difference between rich and poor before the law. The law protects our property, we can meet when and where we please to confer on public or private enterprises. We have universities, colleges, high schools and other schools in which to gain an education. Periodicals, reviews and newspapers of all kinds are in abundance to give us all information desired. There is an abundance on every hand for acquiring knowledge and literary culture. Secret societies are not needed to secure any of these objects. These objects may be helped but more frequently they are hindered by secret societies. There are thousands of ways and means of innocent amusement and cordial sociality without the aid of secret societies. Even the object sought by so-called Temperance societies can be gained far more effectively outside of these societies. We can do our duty to God and our fellowmen without secret societies.

The founders and framers of these societies are chiefly responsible for their objectionable character and points. The great mass of the common members have had no hand in making them what they are. They have simply organized lodges on the foundations laid by others. They are to blame, however, in proportion as they have neglected to examine the principles upon which the order is based, and thus fail to know what the order is, or they willfully and knowingly endorse these principles.

Most of the new orders have their beginning thus:

This or that member of an existing lodge becomes dissatisfied with the management of his lodge, or his

ambition is not satisfied, he may not be allowed to control the lodge, is displeased, and as a final result starts a new lodge or order. Of course the new institution must be new, it must differ in some points from the old orders; and so the whole realm of ancient and modern history, both profane and sacred, is ransacked to find something new. The discoveries during the last fifty years in the literature of the Indies, China, Japan, Egypt, Assyria, Babylon, Old Mexico, etc., furnish ample material for the purpose. Within the last fifty years the Sanscrit language has become a source of information about the people of ancient China and India. Egyptologists have made us acquainted with ancient Egypt, and Chaldean investigators have found stores of knowledge in Babylonian bricks.

CHAPTER II.

DANGER TO THE STATE.

The United States were formed on Christian principles and their union was, in the mind of the framers, to be a Christian Nation of Christian people and not a nation of heathens.

To-day the spread of irreligion and forgetfulness of God and a future life is far wider than is generally imagined. The non-religious principle has corrupted the masses of the American people, has advanced unchecked until now a point is reached that may well excite the apprehension of all Christians. Four-sevenths of our fellow-citizens in the United States profess no religion at all. These people are honest and outspoken, kind-hearted and amiable, it may be, but know absolutely nothing of a religion that is supernatural in its teachings, are in no way occupied with the destination of the soul, living as if it were certain that man had nothing to expect beyond time and the grave more than the brute.

Then there are those whose practical god is Mammon. Such people, perhaps, call themselves Christians because it would be unfashionable to be called a heathen or an infidel. But surely Christians they are not, for no one can be called a Christian who can not say the Apostles' Creed with firm belief.

The disappearance of the spirit of Christianity from the great currents of our national life may be traced to secret societies. Their underlying principle is to transfer religion from a supernatural to a natural basis, from a theological to a human creed, to extinguish the Divine Providence in the government of the human race, and to govern man by the principles of humanitarianism, materialism and naturalism.

The baneful influence of the secret societies in the United States is so descernible that "he who runs may read."

Take most of our public men and the present state of our social order. The judiciary department in our Government is composed of the most intelligent body of men in the land.

These judges have been educated in their youth, and afterwards by self-education, to know all about the law between man and man, nation and nation, between mine and thine, and the natural law, but the Divine law found no place in their curriculum or line of studies.

Their professors expounded to them the law of Lycurgus, of Justinian, the codex of Napoleon; the common law according to Beaconsfield and the law as explained by the ablest men in the land, but the Law, as given on Mount Sinai, was ignored.

The thousands of lawyers in our courts were taught all the tricks conducive to evade the law and protect their clients, but the Sermon on the Mount was never taught them from the academic chair. Our doctors of medicine, those benefactors to mankind, are to know all about the body and its many organs, their operations and susceptibilities, but a soul never came under their

dissecting knife, and so they are supposed to know nothing about the more important part of man. In all our instructions given in the public schools of whatever grade, from the humblest district school in a Western prairie or Virginian Negro settlement up to the universities endowed and kept by the Government, the supernatural is ignored. Thus, those of our public men, educated in these abodes of learning have the great disadvantage that whatever little religious training they have was obtained at home or in the Sunday-school. The majority of the parents of these men had neither time nor the inclination or knowledge to bother much about the religious part of their children's education, and the lesson learned on one Sunday was as a rule forgotten before the other Sunday came. Most of our judges, most of our senators, members of congress, governors of states, legislators, lawyers, professors in higher educational establishments, in reality most of our public men, are members of one or more lodges. Even prominent divines among the Episcopalian and other Protestant denominations have not hesitated "to ride the goat" and be admitted into the fraternity.

Now, a man may change his religious views, of whatever character they may be, but for the time being he will act in private or public life guided partly by his religion. No public officer can wholly separate himself from religious influence, especially if he holds his public office by the patronage of religious sects—and secret societies are religious sects.

George Washington in his Farewell Address to the American People, in September, 1796, uses the following words:

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe, the regular deliberations and actions of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction; to give it an artificial and extraordinary force; to put in the place of the delegated will of the nation, the will of the party, often a small but artful and enterprising minority of the community; and according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction rather than the organ of consistent and wholesome plans, digested by common councils, and modified by mutual interests.

"However combinations or associations of the above description may now and then answer popular ends, they are likely in the course of time and things to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to unjust dominion."

Josiah Quincy once said: "The liberty of a people is never more certainly in the path of destruction than when they trust themselves to the guidance of secret societies. Birds of the night are never birds of wisdom. . . . the fate of a republic is sealed when the bats take the lead of the eagle."

The Catholic Church does not, and can not, allow her children to belong to secret societies. There is no ques-

tion where she stands on the matter; she has the courage of her conviction. She can not make a truce with secret societies, hold no parley with them. She can not be frightened into silence nor cajoled into a compromise; her attitude is unrelenting. Her mission is to lay down the principles of salvation, to point out the road to heaven, to condemn error, and, when need be, to expel from her bosom obstinate unbelieving children. She is the friend and the wisest supporter of our republic. She wishes her children to be free men, and by her very principle tends to sustain, invigorate and perfect the American form of government. The strong and uncompromising standpoint of the Church on this question has a most potent and purifying influence on civil society.

CHAPTER III.

FREEMASONRY AND THE CHURCH.

The two most effectively organized bodies of men in the world to-day, are the Catholic Church and Freemasonry. Both have a supreme head or ruler, whose rule is law for all subordinates. An edict issued by the head of the Church, the Pope of Rome, finds its way to the Catholic member, the highest as well as the poorest, wherever dispersed on the face of the globe. Just so, but even more effectively, does an order emanating from the head of Masonry reach every member of that organization on earth. The Church has effective moral means and spiritual weapons to secure observance of its mandates. Masonry has more effective material weapons and means with which to secure obedience.

Each trying to rule the intellectual and moral life of the human race, an antagonism of life and death must necessarily exist between the two. The great commission or charter of the Church is given in these words of our Lord: "Go ye, therefore, and teach all nations. . . . teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 19, 20.)

"In these words are contained five points:

1st.—The perpetuity and universality of the mission of the Church as the teacher of mankind.

2d.—The deposit of the Truth and of the Commandments, that is, of the Divine Faith and Law entrusted to the Church.

3d.—The office of the Church, as the sole interpreter of the Faith and of the Law.

4th.—That it has the sole Divine jurisdiction upon earth, in matters of salvation, over the reason and the will of men.

5th.—That in the discharge of this office our Lord is with His Church always, and to the consummation of the world.

The doctrine of faith and the doctrine of morals are here explicitly described. The Church is infallible in this deposit of revelation. And in this deposit are truths and morals both of the natural and supernatural order; for the religious truths and morals of the natural order are taken up into the revelation of the order of grace, and form a part of the object of infallibility.

The phrase then "Faith and Morals," signifies the whole revelation of faith; the whole way of salvation through faith; or the whole supernatural order, with all that is essential to the sanctification and salvation of man through Jesus Christ." (Cardinal Manning, the Vatican Council, pp. 65, 66.)

It is the will of God, that no one should be saved unless through Jesus Christ; that is, through faith in His doctrine, through hope in His merits, through charity toward God and all men, through the sacraments and prayers, as means of grace, and through obedience to His orders. In order to maintain the divine truths which Christ has taught mankind in their entire purity, and to secure them from all change and distortion, He has

established in His holy Church the office of infallible teaching, and has promised to it and given to it His protection and the assistance of the Holy Ghost for all time. As He sent the Apostles whom He had chosen Himself from the world, as He Himself had been sent by the Father, so He willed that there should ever be pastors and teachers in His Church to the end of the world.

Leo XIII, in his letter of November 1st, 1900, says: "By the ministry of the Church, so gloriously founded by Him, He willed to perpetuate the office assigned to Him by the Father, and having on the one hand conferred upon her all effectual aids for human salvation, He ordained with the utmost emphasis on the other, that man should be subject to her as to Himself, and zealously follow her guidance in every department of life: 'He that heareth you heareth Me; and he that despiseth you despiseth Me.' So the law of Christ is always to be sought from the Church, and, therefore, as Christ is for man the way, so likewise is the Church the way, He in Himself and by His proper nature, she by commission and by a share in His power. On this account those who would strive for salvation apart from the Church, wander from the way and strive in vain."

Man being wholly dependent upon God, as upon our Creator and Lord, and created reason being absolutely subject to uncreated truth, we are bound to yield to God, by faith in His revelation, the full obedience of our intelligence and will. And the Catholic Church teaches that this faith, which is the beginning of man's salvation, is a supernatural virtue, whereby, inspired and assisted by the grace of God, we believe that the things

which He has revealed are true; not because of the intrinsic truth of the things, viewed by the natural light of reason, but because of the authority of God Himself who reveals them, and Who can neither deceive nor be deceived.

Freemasonry, on the other hand, denies the supernatural, the revealed Word of God; the fall of the human race in Adam and Eve, and, as a consequence, the whole mystery of Redemption, the Incarnation and Divinity of Jesus Christ, His establishing a Church and teaching a religion differing from what up to His time had been taught. All the Masonic teachings are based on the natural order and the supernatural is carefully excluded. Hence the use of natural means to obtain the end of man. Naturalism is their teaching called, because nature is good, so they say, and whatever is natural is just and right, and there is no such thing as sin in the sense of the Church. Masonry, according to its votaries, is a universal system, and teaches the relative and social duties of man on the broad and extensive basis of philanthropy.

What the head of the Church thinks about Masonry is expressed in the Encyclical of Leo XIII., dated April 20, 1884, called "Humanum Genus," and published in this book. For the present chapter the following is to the point: "At this period . . . the partisans of evil seem to be combining together and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of

Holy Church publicly and openly; and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour. . . . As soon as the constitution and the spirit of the Masonic sect was clearly discovered by manifest signs of its actions, by cases investigated, by the publications of its laws, and of its rites and ceremonies, with the addition often of the personal testimony of those who were in the secret, this Apostolic See has denounced the sect of the Freemasons and publicly declared its constitution as contrary to law and right; to be pernicious no less to Christianity than to the State; and it forbade anyone to enter the society under the penalties which the Church is wont to inflict upon exceptionally guilty persons."

Albert Pike, for many years the head of Masonry, in a book published by him and used in an able article in the "American Ecclesiastical Review, December, 1899," by the Rev. Charles Coppens, S. J., has this to say about his Order:

"It is the province of Masonry to teach all truths—not moral truth only, but political and philosophical, and even religious truths,—so far as concerns the great and essential principle of each." In the fourteenth degree, that of the "Grand Elect, Perfect and Sublime Mason," we read (on page 218): "That Rite (the Scottish) raises a corner of the veil, even in the degree of Apprentice; for it declares that Masonry is a worship. . . . Masonry does not inculcate her truths; she states them once and briefly; or hints them, perhaps darkly; or interposes a

cloud between them and eyes that would be dazzled by them."

On page 208 we read: "The Supreme, Self-existent, All-wise . . . Creator was the same by whatever name He was called, to the intellectual and enlightened men of all nations . . . as Moloch or Maleck, he was but an omnipotent monarch, a tremendous and irresponsible will; as Adonai, only an arbitrary Lord and Master."

On page 38 it is said: "Catholicity was a vital truth in its earliest ages, but it became obsolete; and Protestantism arose, flourished, and deteriorated. The doctrines of Zoroaster were the best which the ancient Persians were fitted to receive; those of Confucius were fitted for the Chinese; those of Mohammed for the idolatrous Arabs of his age. Each was truth for the time. Each was a Gospel preached by a Reformer."

Pike writes on page 231: "The Mason does not war with his own instincts, macerate the body into weakness and disorder, and disparage what he sees to be beautiful, knows to be wonderful, and feels to be unspeakably dear and fascinating. He does not put aside the nature which God has given him, to struggle after another which He has not bestowed."

Page 139 has this: "Masonry does not . . . exhort us to detach our hearts from this earthly life, as empty, fleeting, and unworthy, and fix them upon Heaven as the only sphere deserving the love of the loving and the meditation of the wise. . . . Man is sent into this world, not to be constantly hankering after, dreaming of, preparing for another; but to do his duty and fulfill his destiny here on earth; to do all that

lies in his power to improve it, to render it a scene of elevating happiness to himself, to those around him, to those who are to come after him. His life here is part of his immortality; and this world also is among the stars. . . . The Unseen cannot hold a higher place in our affections than the Seen and the Familiar. The law of our being is Love of Life, and its interests and adornments, love of the world in which our lot is cast, engrossment with the interests and affections of earth."

(Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, Prepared for the Supreme Council of the Thirty-third Degree, for the Southern Jurisdiction of the United States, and published by its Authority. Charleston, A. M. 5641.)*

Can any teaching be more contrary to that of the Catholic Church than the teaching of Freemasonry?

In his letter to Cardinal Gibbons of January 22d, 1899, Leo XIII says: "Christ is the Teacher and the example of all sanctity, and to His standard must all those conform who wish for eternal life."

"Freemasonry is the mother of all secret societies in fact as well as in name." (Cyclopedia of Fraternities by A. C. Stevens.)

From the Washington Star, April 30, 1872.

"MASONIC BAPTISM."

A REMARKABLE CEREMONY—CONSECRATION TO VIRTUE AND TRUTH—THE WARDS OF THE LODGE.

The first public Masonic baptism of children which has ever taken place in the District, was performed last night in the chapter chamber, Masonic Temple, in the

* Since the above was in the hands of the printer, I obtained a copy of said book.

presence of a large number of Masons, their wives and daughters. The children were an infant son of Dr. Joseph W. Nairn, 32d degree, and a son of Mr. E. B. MacGrotty, 18th degree, who were baptized in Mithras Lodge of Perfection, Ancient Scottish Rite, which is the Consistory of this Masonic Jurisdiction. The rite was performed by Thrice Illustrious P. G. M. Albert Pike, assisted by Illustrious J. O. Sinclair, S. G. W.; Illustrious L. H. Pike, J. G. W.; C. W. Bennett, Grand Orator; W. M. Ireland, Master of Ceremonies; B. F. Hedrich, Senior Deacon; C. T. Nutze, Junior Deacon; Rev. Mr. Harris, Chaplain; H. J. Martin, Secretary; and L. Stoddard, Tiler. The ceremony of Masonic baptism has always been celebrated in the Ancient and Accepted Scottish Order. It has been censured by many as an irreverent imitation of the Christian rite of baptism; but well-informed Masons know that purification by washing was used in all the mysteries thousands of years before our era. After the assembly had been seated, Grand Master Pike gave a short history of the ceremony, saying that it taught neither hatred, intolerance, nor revenge. After a voluntary on the organ by Bro. Servoss, a rap was heard at the door, and information given that two children, with their parents, desired admission, the parents praying that their children might be baptized, when the Master directed the Master of Ceremonies and his aids to bring the children, their parents and sponsors into the Lodge. Soon after, the Master of Ceremonies returned, followed by one of his assistants, bearing a candlestick with three lighted candles, one white, one black, and one red, forming a triangle. Following, were two assistants, one carrying

the child of Dr. Nairn, Robert Brice Nairn, upon a cushion covered with light blue silk, the other leading the child of Mr. MacGrotty, Edwin Albert MacGrotty; and behind these came the parents of the children and the sponsors. The sponsors for the son of Dr. Nairn were Dr. J. B. Gibbs, 32d degree, and Caroline E. Davis; for Master MacGrotty, Jerome C. Davis, 32 degree, and Mrs. M. Walker. After the third circuit of the room, the procession halted and the candlestick was placed before the altar, and the children returned to their mothers, who, with the sponsors, took their seats in the center of the room. The Masonic choir then sang "My Soul Doth Magnify the Lord." After an oration by the Master, in which he explained the duties and responsibilities which the Lodge was about to assume in conferring the rite, he then asked the fathers: "Are you willing that we should accept these duties?" An affirmative response being given, the Master called upon the Chaplain to invoke the favor and assistance of God, which was done, the brethren all kneeling. The choir then sang the ode, "Rejoice, Rejoice, Fond Mothers." The sponsors then took seats near the parents, when the Master addressed them in relation to the duties they were taking upon themselves. After an invocation to the Deity, and music, the children, parents and sponsors were then conducted forward to the altar, on which water, oil and salt were placed. The Master then called the Lodge up, descended from his throne, and, after a few words addressed to the group, lighted the incense on the altar. After a chant by the choir, the Master took the children severally in his arms, dipped their left hands in a basin of perfumed water, and said: "By this symbol I devote

thee (in each case) to the service of virtue and truth. May our Father who is in Heaven keep thee innocent and pure in heart all the days of thy life." During this ceremony the choir sang an appropriate ode. The Master then took the vessel of perfumed oil, dipped the little finger of his right hand therein, and marked with it a delta on the forehead of each child, saying: "I set upon thy forehead the symbol of wisdom, power, and love of God. May He protect and guide thee in right courses all the days of thy life;" the choir singing, meanwhile, the chant, "Blessed are the undefiled in the way." The Master then replaced the vessel on the altar, and stretching out his hands toward the children, invoked a blessing upon them. The children and those in charge of them were conducted to their seats, and the choir sang an appropriate ode. The god-mothers then placed them at the altar of obligation; the brethren present formed a circle around them, each with his left hand on his heart and his right hand raised toward Heaven; all then kneeled and repeated, after the Master, the solemn vow to protect the children from all danger and temptation until their arrival at maturity. After rising, the Master, taking the vessel of salt in his hand, repeated the Arab vow which sanctifies the enemy with whom he has tasted salt, and placing a portion of the salt on his tongue, said: "With this salt I seal my vow." The kersel was then passed to each brother, who in turn repeated the vow. The children were then invested with lamb-skin aprons, and each was presented with a Masonic jewel, the Master saying: "In the name and under the auspices of the Supreme Council, I do proclaim these children consecrated to the service of truth and

virtue by Masonic baptism and anointing, after the ancient custom of Masonry, to be wards of the Mithras Lodge of Perfection." This was repeated in turn by the Venerable Grand and Senior Wardens. After more music, the orator delivered a brief lecture, after which two young ladies, in conformity with a law of the Scottish Rite, passed among the assemblage and received contributions from all who chose to give, the same, so collected, to be given by the Grand Almoner to the most needy person or persons known to him, the source from which it comes, in pursuance of inviolable custom, not to be made known. A closing chant concluded the ceremonies.

CHAPTER IV.

THE DEVIL.

Since the principles of secret societies lead to the destruction of Christ and His Church, were such possible, Satan, the arch-enemy of Christ, is not idle. He is to-day the same what he was in paradise, only having benefited by the experience of six thousand years he lays his snares and traps according to the circumstances. He is the devil still. But as Mr. Guyau (The None-Religion of the Future, page 165), says ". . . . in our days, belief in the devil is incontestably becoming feebler, and this enfeeblement is even especially characteristic of the present epoch; there has at no other time been anything to equal it. There is not an educated person to be found in whom the notion of a devil does not excite a smile. That, believe me, is a sign of the times, a manifest sign of the decline of dogmatic religion. Wherever the power of dogmatic religion, by an exception to the general course of things, has retained its vitality, and retained it, as in America, even to the point of giving birth to new dogmas, the fear of the devil has subsisted in its entirety, wherever, as in more enlightened regions than America, this fear no longer exists except as a symbol or a myth, the intensity and the fecundity of the religious sentiment decline inevitably in the same degree. The fate of Javeh is bound up with that of Lucifer, angels and devils go hand in hand, as in some

fantastic mediaeval dance. The day when Satan and his followers shall be definitely vanquished and annihilated in the minds of the people, the celestial powers will not have long to live."

Says O. A. Brownson (Vol. IX, pp. 77, 78): ". . . . you seem not to have reflected that the devil, when he would seduce, can disguise himself as an angel of light. Human nature is terribly corrupt, and yet the great mass of mankind ordinarily are incapable of choosing evil, for the reason that it is evil. Evil must be presented to them in the guise of good or they will not choose it. The devil knows this, and knows the weak side of everyone, and he adapts his temptations accordingly. The weak side of our age is morbid sentimentality, a sickly philanthropy, and the devil tempts us now by appealing to our dominant weakness. He comes to us as a philanthropist, and his mouth full of fine sentiments, and he proposes only what we are already prepared to approve. Were he to come as the devil in propria persona, and tell us precisely who and what he is, there are very few who would not say, "Get behind me, Satan." Nothing better serves his purpose than to have us deny his existence, to describe his influence to imagination, hallucination, to natural causes or influences, or, in fine, to good spirits, for then he throws us off our guard, and can operate without being easily detected. Never was an age more under his influence than our own, and yet they who pass for its lights and chiefs have reached that last infirmity of unbelief, the denial of the existence of the devil. Possessed persons are insane, epileptic, or lunatic persons, and the wonderful phenomena they exhibit are produced by an

electric, magnetic, or odic fluid, and are to be explained on natural principles, and such as can not be so explained, are boldly denied, however well attested, or ascribed to jugglery, knavery, or delusion. The marvelous answers of the ancient oracles are ascribed to knavery, as if the whole world had lost their senses, and could not detect a cheat practised before their very eyes, and so bunglingly, that we who live two thousand years or three thousand years after, ignorant of all the circumstances in the case, can detect it, and explain how it was done, without the slightest difficulty. The devil laughs at it. He would have it so."

Instead of, as St. Peter says, "Satan going around like a roaring lion seeking whom he may devour," we may say that his satanic majesty goes back to his first tempting method and serpent-like injects his venom in the minds of men, and that even hell was let loose to do such a kind of work. Explain the secret societies without satanic power! It is impossible. How can they have such a hold of so many otherwise well meaning persons except by satanic influence?

Christianity asserts the existence of Satan and his intervention in human affairs, for according to it Christ was revealed from heaven and came into this world that He might destroy the devil and his works. If there was no devil, the mission of Christ had no motive, no object, and Christianity would be a fable. . . . The Church plainly and unequivocally recognizes the existence of Satan, as may be gathered from the prayers and ceremonies of baptism, as well as from the significance of the sacrament itself; and not only his existence, but his power over the natural man, and even material objects.

Thus, when the Priest, in administering the Sacrament of Baptism breathes gently three times in the face of the child, he exclaims: "Go out of him impure spirit and give place to the Holy Ghost." The candidate before baptism is asked: "Dost thou renounce Satan . . . and all his works . . . and all his pomps?" To each of which questions the reply is made: "I do." The whole proceeds on the belief that Satan has power over man and matter.

The difficulty of combating the satanic spirit in Secret Societies and convincing people of their antichristian principles is very great. The most of the people are caught by words without taking note of the meaning attached to them.

It is the characteristic of this age that infidelity disguises itself in a Christian garb and utters its falsehoods and blasphemies in Christian phraseology, the language of truth. Satan disguises himself as an angel of light, comes as a philanthropist, talks of humanity, professes to be a champion of science, intelligence, education, liberty, progress, amelioration and the moral, intellectual and physical elevation of the poorer and more numerous classes, all good things, when rightly understood and in their time and place.

We can not oppose him without seeming to many to oppose what is Christian duty. If we oppose false intelligence we are at once accused of being opposed to intelligence. If we oppose corrupt and baneful education we are immediately accused of being in favor of popular ignorance and lovers of darkness. If we oppose false liberty, or license presented under the name of liberty, we are charged with being the enemies of true

freedom. The press opens its cries against us and the age votes us mediaeval dreamers, behind the times, relics of the past, with our eyes on the backside of our heads, outlandish, etc., and the truth is drowned in the floods of indignation; or ridicule pours out against us. The world to-day is just as inimical to Christ as it ever was, and His cause is fought against perhaps more than ever before. The only difference is that the weapons have been changed, the battle-field transferred, the tactics improved and the execution greater. The enemy deals to-day with far more subtle weapons than ever before. And as the tie that binds many to the Church is weak it is easily cut asunder. Even to many so-called Christians Christ is not more than a man, and it has been argued, and plausibly so, that in the new century, the day of advancement along all lines, the world has outgrown Christ. Satan still offers "the kingdom of the world and the glory thereof" in barter for worship paid to himself.

Well aware of the satanic power Leo XIII called on all Priests to say daily after Mass:

"Holy Michael, Archangel, defend us in the day of battle; be our safe-guard against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do thou, Prince of the heavenly host, by the power of God, thrust down to hell Satan and all wicked spirits who wander through the world for the ruin of souls. Amen."

CHAPTER V.

HERESIES.

Perusal of the different rituals of Secret Societies will lead to the conviction that these societies are also heretical, teaching error. "Heresies," says O. A. Brownson (vol. xix., p. 223), "originate in the spirit and tendency of their epoch, and in the effort to develop the Church, and carry her, in her doctrines and practice, along with them. . . . The heresiarch does not set out with the deliberate intention of founding a heresy. No man ever rises up, and, with deliberate forethought, says: 'Go to, now, let us devise and found a heresy.' The heresiarch is the man of his times—of not for, his times—and is the one who, better than any other, embodies or impersonates their dominant ideas and sentiments. He begins by taking his standard of truth from the ideas and sentiments which he finds generally received, and with which he is filled to overflowing: these, he says, are true, and therefore the Church, if true, must agree with them. He then proceeds to develop the Church, to explain her doctrine and practice in their sense. But the Church cannot accept his explanations: she condemns them, and commands him to disavow them: but he, through pride and obstinacy, refuses, goes out from her communion, and sets up for himself. Here is the history and rise of every heresy. Study any age or nation, and you will find its peculiar

heresy to have originated in the attempt to conform the Church to its determined ideas and sentiments, or to incorporate them into her teaching and practice. This is evident from the history of Gnosticism, Manichaeism, Arianism, Protestantism, or any other heresy you may select."

As soon as the truths of the Gospel were carried beyond the confines of Judea, Samaria and Galilee, by the Apostles and their successors, those false teachers against whom Christ had warned His followers arose. Satan, ever watchful, was determined to wage his war for the preservation of his kingdom. Open persecution arose against the infant Church, but subtle means were also employed to deceive the people. Several persons appeared from time to time claiming to be the promised Messiah. Philo the Jew, Apollonius of Tyana, Simon Magus, Cerinthus, and other pretenders to the Messiahship during the first centuries of the Christian era, claimed Pythagoras as their principal teacher. Alexandria, in Egypt, the principal seat of learning at the time, had as teachers in its schools men who endeavored to reconcile the teachings of Paganism, Judaism and Christianity, just as it was done at the Parliament of Religions, a few years ago in Chicago. All the heresies of the first three centuries had their origin in this so-called Alexandrian school. This school, encouraged by the pagan emperors and afterwards especially by Julian the Apostate, in order to destroy the influence of Christianity, attempted a fusion of all particular forms of Gentilism, moulded into shape as nearly like Christianity as might be, and intended to dispute with it the empire of the world. It borrowed largely from Christianity,

copied the forms of its hierarchy, and many of its dogmas. It made no direct war on Christianity and its followers; it simply denied or derided the source whence the Christian religion was obtained, and the authority which Christian faith always presupposes. It called itself "Philosophy," and its pretension was to raise philosophy to the dignity of religion, and do by it what Christianity professes to do by faith and an external and supernaturally accredited revelation. Its aim was to satisfy the ever-recurring and indestructible religious want of the human soul, without recognizing the Christian Church, or bowing to the authority of the Nazarene. It proposed itself as the rival rather than the antagonist of Christianity. Space does not permit me to show how the Christian Fathers of the third, fourth and fifth centuries fought against and defeated these teachings.

The movement of the un-catholic world to-day, how much soever it may borrow from Christianity, however near it may approach the catholic model, can be regarded by those who understand it only as a conscious or unconscious effort to reproduce the Gentile rationalism of the old Alexandrian school. The principle on which they proceed is precisely the Alexandrian. To them all religions are equally true or equally false—true as parts of a whole, false when regarded each as a whole in itself. Take then the several religions which have been and are, mould them into a complete, uniform and systematic whole, and you will have the "Religion of the Future." In perfect harmony with this, you see everywhere attempts to amalgamate sects, to form the un-catholic world into one body, with a common creed, a common

worship and a common purpose. The aim is everywhere the same as it was with the Alexandrians, the principles and proceedings are the same, and the result, if obtained, must be similar.

The "Church of the Future," which is now to be founded, is a church, to be scientific, wherein knowledge and not humility is taught; penance and fasting are to be done away with. Like Buddhism it is to teach goodness without a God, existence without a soul, immortality without life, salvation without a heaven, redemption without a Redeemer. In the economy of salvation Christ is to be ignored. We are gravely told that there is no teaching or doctrine taught by Christ and His Apostles which can not be found in some of the ancient religions, when divested of the errors therein incorporated with it.

We must admit that the main effort of this age of unbelieving progress is to trample out the supernatural character of Jesus Christ. He is indeed in the eyes of it one of the most distinguished of human sages, an admirable philosopher and a great moral teacher. It will admit that "man never spoke like Him," but it ridicules the idea that He was "the Word made flesh."

A morbid craving is abroad which seeks to reproduce the paganism of old. Gentile life is to be flavored by the spirit of false worship, the passions of the young, the ambition of middle life and the avarice of old age.

Secret societies are nurseries for this movement. In their rituals truth and error have been artfully commingled. Their teachings are varied to suit all men, of all creeds or of no creed. If you have religion and belong to a Church, all right; but if you belong to no Church and have no religion it is all right too, because

religion is a personal and private affair. The teachings and maxims of the Gospel are not to be the rule of life, and from the lodge and not from the Church are men to learn "their duty to God, to their fellow-men and to themselves." Intentionally or unintentionally do the lodges dispose a man to believe that if he practices the natural virtues of honesty, truthfulness, sobriety, philanthropy, etc., then he is all that a man ought to be; and also to believe that a man can practice these virtues quite sufficiently by the force of his own will, that he does not need the special help which our Lord furnishes through His Church. It is quite clear that these principles would logically have the effect of not only destroying the faith of Catholics, but also all Christian faith properly so called.

In the ritual of the Knights of Pythias we read: "The high and impassable barrier that hitherto separated man from his fellow men is broken down. All sit together as brothers in harmony and love. The descendants of Abraham and the followers of the Crescent are commingled with those of the Cross as one happy family, knowing no diversity of creed or faith." In other words: Jew, Heathen, Moslem, Christian and Hottentot, we all believe in one God. Not only do they place all professedly Christian sects and denominations—however widely the five hundred different sects may differ from one another—on the same broad platform, but they go still further. They declare that Mumbo-Jumbo of the African and Gitchie Manitou of the American Indian is at bottom the true God, as much as the Zeus of the Greeks, Jupiter of the Romans, El or Bab-El in Babylon, Mitra in India, Mythras in Persia, Ashura in Assyria,

Baal in Phoenicia, and either of these as much as Jehovah of the Jews, or God, the Father, of the Christians.

And all this is set forth in language and terms so smooth and plausible so "as to deceive if possible even the elect." Thus many a young man, with more benevolent feeling than actual experience, of more enthusiastic zeal than practice and wisdom, is prone to be led into these societies, is deceived and lost to the Church.

The rites, ceremonies and symbols of paganism are used, and will not the whole fabric of doctrine and worship of paganism grow out of the use? The seed is dropped into society and what shall the fruit be? The leaven of the principles of naturalism and modern paganism is given a chance to work silently and freely—till the whole is permeated. As I said in a former publication, the twentieth century will witness the conflict between Rome and Benares, between the principles of Christianity and Asiatic Paganism. Mohammedanism in its day tried to extirpate Oriental idolatry, but it failed. Christianity has not only to destroy both, but annihilate, also, modern paganism.

CHAPTER VI.

Pythagoras.

Many Masonic writers consider Pythagoras as "the grand-father" of Masonry. In many lodges he is introduced as the teacher to the candidate and many signs and symbols are taken from his school. He was the son of a lapidary, and the pupil of Pherecydes, and flourished about five hundred years before Christ. Posterity has been very liberal to him in bestowing upon him all such inventions as others had neglected to claim, particularly in music and mathematics; and there is hardly any part of science with which his followers did not endow him. Jamblichus asserts that he traveled extensively through Egypt, India and Europe, and came in contact with the sages of those countries. Returning to his home, Samos, he wished to communicate the benefit of his researches to his fellow-citizens, and with this view he established a school for their instruction in the elements of science: proposing to adopt the Egyptian mode of teaching, and to communicate his doctrine under a symbolical form. But the Samians were either too stupid or too indolent to profit by his instructions. Although he was obliged to relinquish his design, he did not altogether abandon it. In order to engage the attention of his countrymen by some other means, he repaired to Delos: and, after presenting an offering of

cakes to Apollo, he there received, or pretended to receive, moral dogmas from the priestess, which he afterwards delivered to his disciples under the character of divine precepts. About the beginning of the fifty-ninth Olympiad he left Greece and established himself at Crotona in Italy. In order to obtain credit with the populace he pretended to have the power of performing miracles and practised many arts of imposture. Clothed in a long white robe, with a flowing beard, and, as some say, with a golden crown upon his head, he preserved among the people, and in the presence of his disciples, a commanding gravity, and majesty of aspect. He had such a command over himself that he was never seen to express in his countenance, grief, joy or anger. The influence of his teaching, to which he gave the name of philosophy, extended from Crotona to many other places and obtained for him from his followers a degree of respect little short of adoration. By his artificial demeanor Pythagoras appeared among the vulgar as a being of an order superior to the common condition of humanity, and persuaded them that he had received his doctrine from heaven, and that Apollo, Minerva and the Muses had often appeared to him and instructed him. He founded a secret society and had in a short time six hundred members. Previous to the admission of any person into this fraternity, Pythagoras examined his features and external appearance, inquired how he had been accustomed to behave towards his parents and friends; marked his manner of laughing, conversing and keeping silence; and observed what passion he was most inclined to indulge; with what kind of company he chose to associate; how he passed his leisure moments; and

what incidents appeared to excite in him the strongest emotions of joy or sorrow. To teach his disciples humility and industry, he exposed them for three years to a continued course of contradictions, ridicule and contempt, among their fellows. That they might acquire a habit of entire docility, he enjoined upon them, from their first admission, a long term of silence, sometimes for five years. Pythagoras taught after the Egyptian manner, by images and symbols, obscure and almost unintelligible to those who were not initiated into the mysteries of the school; and those who were admitted to this privilege were under the strictest obligation of silence with regard to the recondite doctrines of their master. That the wisdom of Pythagoras might not pass into the ears of the vulgar, it was committed chiefly to memory; and when they found it necessary to make use of writing, they took care not to suffer their minutes to pass beyond the limits of the school. One of his principles was that not everything is to be told to everybody, and that his followers ought not to speak but when required to do so, expressing thereby that secrecy is the rarest virtue. Jamblicus relates, as evidence of the brotherly love of the disciples of Pythagoras and their means of mutual recognition, the following incident: A Pythagorean, traveling in a distant country, fell sick and died at a public inn. Previously to his death, however, being unable to compensate the landlord for his kindness and attention with which he had been treated, he directed a tablet, on which he had traced some enigmatical characters, to be exposed on the public road. Some time after another disciple of Pythagoras passed that way, perceived the tablet, and learning from the

inscription that a brother had been there sick and in distress, and that he had been treated with kindness, he stopped and reimbursed the innkeeper for his trouble and expense. Mathematics, and especially geometry, were the principal studies he enjoined upon his followers, as the first step towards wisdom. The sum of all the principles of Pythagoras is this: The Monad is the principle of all things. From the Monad came the indeterminate Duad, as matter subjected to the cause of the Monad; from the Monad and the indeterminate Duad numbers, points; from points lines; from lines superficies; from superficies solids; from these solid bodies whose elements are four—Fire, Water, Air, and Earth—of all which transmuted, and totally changed, the World consists.

The region of the air was supposed by Pythagoras to be full of spirits, demons or heroes, who cause sickness or health to man or beast, and communicate by means of dreams and other instruments of divination, at their pleasure, the knowledge of future events. He professed to cure diseases by incantations, and taught the transmigration of souls. It is related of him that on one occasion he interceded in behalf of a dog that was beaten because he recognized in its cries the voice of a friend. After his death, Pythagoras was held in great esteem by his followers and especially during the third century of our era was held up by the Alexandrian school as the equal of Christ.

The esoteric or secret instructions of Pythagoras were explained with the aid of symbols, as the readiest and most efficient method of impressing upon the mind of the candidate for the mys-

teries the sublime truths and moral lessons for which the school of that justly celebrated philosopher was distinguished. A few of the most important symbols are here explained. The *Equilateral Triangle,* a perfect figure, was adopted among the ancient nations as a symbol of Deity, the principal and author of all sublunary things; the essence of Light and Truth, who was, and is, and

TRIANGLE.

TETRACTYS

CUBE.

shall be. The *Square* comprehends the union of the celestial and terrestrial elements of power; and was the emblem of morality and justice. The *Tetractys* was a sacred emblem, which was expressed by ten jods disposed in the form of a triangle, each side containing four. This was the most expressive symbol of Pythagoras. On it the obligation to the aspirant was propounded; and it was denominated the Trigonon mysticum, because it was the conservator of many awful and important truths which are explained as follows: The one point represented the *Monad,* or active principle; the two points the *Duad,* or passive principle; the three points the *Triad,*

POINT WITHIN A CIRCLE.

DODECAHEDRON.

TRIPLE TRIANGLE.

47TH PROBLEM.

or the world proceeding from their union; the four, the *Quarternary,* or the liberal sciences. The *Cube* was the symbol of the mind of man, after a well spent life in acts

of piety and devotion, and thus prepared by virtue for translation into the society of the celestial gods. The *Point within a Circle* was the symbol of the universe. The use of this emblem is coeval with the first created man—the creation was the circle and himself the center.* The *Dodecahedron,* or figure of twelve sides, was also a symbol of the universe. The *Triple Triangle*—a unity of perfectness—was a symbol of health, and was called Hygeia. The *Forty-seventh proposition of Euclid* was invented and explained by Pythagoras, and is so extensively useful that it has been adopted in all Lodges as a significant symbol of Freemasonry. The letter Y was a symbolical representation of the course of human life. Youth, arriving at manhood, sees two roads before him, and deliberates which he shall pursue. If he meet with a guide that directs him to pursue philosophy, and he procures initiation, his life shall be honorable and his death happy. But if he omits to do this, and takes the left hand path, which appears broader and better, it will lead to sloth and luxury; will waste his estate, impair his health, and brings on an old age of infamy and misery.

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*In the ages of idolatry and the worship of Phallus and Linga the point within a circle bore a more immediate relation to the generative principle of nature, symbolized by the union of the sexes. Does it stand for any other symbol in the lodge rooms of to-day?

CHAPTER VII.

LIFE INSURANCE IN SECRET ORDERS.

The innate duplicity of secret societies may be well exemplified by the very direction which, Weishaupt, the great German mystagogue gave to his followers, the Illuminati: "Conceal the very fact of our existence from the profane. If they discover us, conceal our real object by profession of benovelence. If our real object is perceived pretend to disband and relinquish the whole thing, but assume another name and put forward new agents."

Life insurance in any secret society is not the prime and first or most important motive of its existence. Every intelligent member of higher degree in any lodge will admit, if candid, that there is an ulterior purpose, deep and far-reaching, and in no connection and to no purpose in any merely benevolent association. Social advantages, political schemes and hopes, pecuniary speculations form part of the programme, but I have heard it time and again from the lips of prominent members that all these are not a tenth of their aims and objects. To be seminaries for the Masonic Order and auxiliaries to the principle of Masonry in doing away with Christ and His Church is the main reason for the existence of secret societies.

LIBRARY

The insurance feature enables some of the officers to get an easy living. Thus we read in these days of conventions that the Grand High Bombaston draws a salary of $10,000; the Supreme Chief Ranger $8,000; the Supreme Mystic Ruler and Supreme Dictator each $4,000; Supreme Commander $5,000, and so on.

What the Past Grand Chancellor of the Knights of Pythias has to say in the letter copied below has been said by nearly all other leaders in the different secret societies.

"ELK RIVER, Jan. 7, 1895.

Editor ADVOCATE:

I have been silent much longer than I intended, though doubtless what is my loss is your gain. I thought long ere this to write you from the far West where I intend to make my future home; but fate seems to be temporarily, at least, against me, and so I submit to the inexorable decree with as good grace as possible, considering my former determination never to pass another winter in this hyperborean region. As a Pythian state, Minnesota is a grand success, and this is all the concession I am prepared to make; and I have been forced to believe that Pythianism demands just about such winters as Minnesota furnishes for its most vigorous development. In other words they have to hustle to keep warm. But whether this idea is correct or not, I am proud of Minnesota for her Pythian record, her determination to lead; and this brings me to the point I wish to make, the object of this communication. In doing this I am moved by no other consideration than the highest good of the Order, an Order that has constantly grown in my estimation as a remedial force in society ever since

I took my instruction therein; and if its principles, its objects and aims are rightly taught and understood and then practiced accordingly, Pythianism would furnish different results from that obtained to-day in very many localities. Thousands enter this Order for no other reason than what they can get out of it in dollars and cents. Take away the promised benefits, or hope of material advantage, and the work of suspension would be more rapid than that of gain. Now in soliciting material for our lodges, the idea of pecuniary aid should never be hinted at. It is perfectly absurd to tell a man, in glowing rhetoric, how much will accrue to him financially if he will only connect himself with the lodge. If you can't reach a man except through his stomach or by an appeal to his avarice, give him the go-by; for we have too much of this timber already. It is this class that carries into the lodge the tactics of the ward politician, and on the eve of an election you will find him as busy as a bee getting in his work among the members; and unless he wins, he finds it inconvenient for him to attend lodge thereafter. During our civil war, it was alleged that fat salaries made many truly loyal, and almost without an exception their loyalty increased in proportion to increase of salary. The same holds true with scores in our lodges to-day. There are members who will supplant a brother by means that a political trickster would scarcely use, and think it smart. Now Mr. Editor, these fellows are ignorant of the first elements of Pythianism.

That "Grecian Scene," the most remarkable exemplification of unselfish devotion in the history of the world, has less significance to him than a horse-race. While I am as eager as any one to augment our numerical

strength, I cannot resist the annoying impression that we have rushed our superstructure too rapidly by the introduction of timber than an eye to symmetry, beauty and durability would have rejected. Our basis, our foundation is the grandest of human conception; our superstructure thus far reared has radical defects, and it devolves upon the true Pythian by means at his command to mold this heterogeneous mass into forms of beauty and loveliness fit to adorn the temple of Pythian manhood. I say by means at his command, for the true loyal Knight appreciates the grandeur and nobiilty of the chase and thus armed he is inspired thereby in every word and gesture to elevate all with whom he comes in contact, to his plane of Pythian existence. We are buidling, not for the present alone, but for the vast future. Our Order is to live co-extensive with the mightiest achievement of human intelligence; and after I shall have ceased to plead for the cause so dear, upon the shaft of marble or granite that may arise at the call of affection to indicate the repose of my humble dust, no grander eulogium could be pronounced than that I was a true Knight of Pythias.

E. W. B. Harvey, P. G. C."

About the conditon of the Insurance feature of fraternal societies in the state of Illinois the insurance commissioner has this to say on August 14, 1901:

"The state has by statute required these societies to report annually their condition and transactions to the department, and has enacted certain regulations for the government of their business. But these laws are inadequate for such measure of supervision as looks to the ability of the society to fulfill its obligations in the fu-

ture. There is not even a test of present solvency established. A society encounters no obstacle in delaying the payment of claims and permitting an amount of unpaid losses to accumulate until so large that it is beyond the ability of the members to respond to assessments necessary to meet them. No emergency fund is required.

"In many cases rates so low were adopted at organization as to lead one to conclude that the law of mortality was construed as containing an exemption applicable to fraternal societies. A reluctance to encounter the criticisms and vexations liable to follow a rise of rates or an increase in assessments causes the managers to put off this necessary action, and in the meantime the amount of unpaid death claims continues to grow. This condition was strikingly illustrated during the year by the failure of one of the largest societies in the state."

Rev. A. J. Decker, Pastor of St. Anton's Church Milwaukee, Wis., an authority in the case, has this to say in the Luxemburger Gazette of July 16th, 1901, concerning the financial standing of some societies, by showing how long it would take to pay what they owe now, and his figures are based on the "Insurance Spectator of New York" for the year 1901. I quote verbatim and translate:

"The Royal Neighbors of America require two hundred and one-half years to pay the obligations they owed on January 1st, 1901. The Mystic Workers of the World one hundred and eighty-three years. The Modern Woodmen of America one hundred and ninety-one years. The Ladies of the Maccabees one hundred and twenty-eight years; The Knights of the Maccabees one hundred and nine years; The Loyal Mystic Legion of America one-

hundred and forty-four years; The Ladies of the Maccabees Supreme Hive ninety-eight years; The Royal Arcanum Supreme Council eighty-two years; the Catholic Order of Foresters one hundred and thirteen years; The Catholic Women Foresters one hundred and nine years; Equitable Fraternal Union of Neenah, Wis., one hundred and ninety-seven years; Court of Honor one hundred and forty-five years; Laboring-men's Co-operation one hundred and forty-five years; Royal Circle one hundred and thirty-two years; Ancient Order of United Workmen of Des Moines, Iowa, ninety-eight years; Ancient Order of United Workmen of Winnepeg, Man. one hundred and thirty-two years; Ancient Order of United Workmen of St. Paul, Minn., one hundred and thirteen years; Royal Arcanum Supreme Council, Boston, Mass., eighty-two years; Union Life Guards, Alpena, Mich., one hundred and ninety-two years; Sons and Daughters of Justice, Minneapolis, Kans., one hundred and eighty-six and three-eighths years; Star of Jupiter, McCook, Neb., one hundred and eighty-one years; Independent Order of Foresters, Supreme Court seventy-nine years; Select Knights and Ladies of Buffalo, N. Y., one hundred and ninety-nine and one-half years; Capital Life Association of Springfield, Ill., one hundred and three years; Fraternal Army of America of Taylorville, Ill., one hundred and seventy-one years; Fraternal Brotherhood of Los Angeles, Cal., one hundred and ninety-six years; New Era Association of Grand Rapids, Mich., one hundred and ninety-two years; The Pathfinder of Akron, O., one hundred and forty-nine years; Polish National Alliance, U. S. of America seventy-seven years; Western Catholic Union, Quincy, Ill.

1877, eighty-eight years; Catholic Knights of America 1877, forty-five and five-twelfths years; Catholic Relief Beneficiary Association of Auburn, N. Y., one hundred and eleven years; Catholic Women's Benevolent Legion of New York, 1895, one hundred and twenty-two and one-half years; Catholic Mutual Benefit Association Supreme Council, of Hornellville, N. Y., 1879, eighty-two and seven-elevenths years; Catholic Benevolent Legion, Brooklyn, 1881, fifty and two-thirds years.

INSURANCE.

THE HARD FACT.

"From the first of its appearance until now, the assessment scheme of life insurance has offered no other claim than that of alleged low cost. But in the nature of the case there are only three possible ways by which the cost of insuring can ever be lowered, comparatively speaking. If one combination of insured men ever surpass any other combination, it must be because they either 1. live longer, as an average, and thus collect more premiums and have longer use of those premiums; or because 2, they are able to realize a higher rate of interest; or 3 because they manage with a lower rate of expense. The alternatives are lower mortality (i. e., higher longevity) or higher interest or lower expenses. Neither human ingenuity nor any twisting of words nor any rhetorical flowers can change this nature of the case.

Very much has been said of the palatial buildings and the vast accumulations of the large life companies. There are blemishes and errors, and there are extravagances—it is undeniable. But after wild denunciation

has paused to take breath, the fact is that the expenses of the business bear only the minor part. Why does life insurance "cost so much?" Just because to pay somebody a thousand dollars involves getting a thousand dollars out of somebody—that is the simple yet immovable reason. The meaning is that the cost of insurance is the constant mortality drain; that insured persons are dying daily and that for the claim of each one the full sum, dollar for dollar, has to be raised—almost always in part, and sometimes almost wholly, from others.

Observe, now, that when men talk about old line, or assessment, or "Natural Premium," or of any fine phrase into which they choose to put it, they are really talking about differences in method. A church, for example, has to be pecuniarily supported, if it is to exist. If the members find it more agreeable (as probably the young and lively ones do) to draw the funds from their pockets by the desires of church fairs at which a five cent dish of something is sold for fifty cents, and the rule is "no change," it is for them to so decide; but they would be silly to think they alter the fact. So if people choose to imagine that a string of gilt-paper phrases such as Supremes and Fraternals and all the rest of it can alter the facts of life and make insurance cost less than dollar for dollar, they choose to delude themselves. That they do so choose, we find by observation. Then the discovery comes that they have been borrowing of the future by paying only a part of the cost and that the rest has been charged up against them. Then come "liens," proposed and fiercely denounced. Then come bitter regrets and really hard individual situations. The fortunate ones, monetarily speaking, are then those who

have died. Their claims have been settled. Their advantage has been won. The others are left to deal with the case as they can.

It comes down to this: life insurance cost is mortality cost. This fact is inexorable. It can not be altered. It can be evaded for a little while, but it will have its day of reckoning."—*Independent,* No. 2749.)

A WARNING VOICE.

The State Insurance Commissioner of Iowa, Mr. Max Beehler, is quoted in the Dubuque *Catholic Tribune* of Aug. 15th, 1901, as follows:

"There are fifty-nine fraternal societies doing business in Iowa, five less than last year, and of that number many are exceedingly short-lived, and some would better never have been born. The purpose of a number of companies seems to be to furnish cheaper insurance than the next one, and looking at them from the standpoint of an experienced insurance man, I can not but feel confident that some of them will surely come to grief. A fraternal order can not stand unless it raises its rates sufficiently high to cover the premiums which are bound to require payment at some time in the future. They will also have to be more careful about the physical condition of the members taken in. The fraternal orders have done great good for widows and orphans, but the only hope of the members can be to die before the company does."

CHAPTER VIII.

THE PARLIAMENT OF RELIGIONS.

A. J. Canfield, speaking of the Parliament of Religions, says: "It will long remain the enviable distinction of the Brahman, Brahmo-Somaj, Jain, Buddhist, Japanese both Buddhist and Shintoist, Confucian and Parsee representatives in the great historic parliament, that they were in the front rank not only by the interest of their appearance, but by their own high character and character of their contribution." Swami Vivekananda, a representative from Calcutta, created a regular furore at this parliament and was one of the most popular members thereof. The Chicago Inter-Ocean at the time said: Great crowds of people, the most of whom are women, pressed around the doors leading to the hall of Columbus, an hour before the time stated for opening the afternoon session, for it had been announced that Swami Vivikananda, the popular Hindu monk, was to speak. The following are some quotations from his speeches: "I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration but we accept all religions to be true. I am present to tell you that I belong to a religion into whose sacred language, the Sanscrit, the word exclusion is untranslatable. . . . "India is the Punya Bhumi, the land of religious merit,

the land of spirituality. Our sacred mother-land is a land of philosophy and religion, the birthplace of spiritual giants, the land of renunciation, where, and where alone, from the most ancient to the most modern times there has been the highest ideals of life open to man. Ours is the land from whence, like tidal waves, spirituality and philosophy have again and again marched out and deluged the world, and this is the land from which once more such tides must proceed in order to bring life and vigor into the decaying races of mankind. The eyes of the whole world are now turned towards this land of old India for spiritual food; and India has to work for all the races. Here alone is the best ideal for mankind, and western scholars are now struggling to understand the ideal which is enshrined in our Sanscrit literature and philosophy, and which has been the characteristic of India all through the ages."

"We Hindus have now been placed under God's Providence in a very critical and responsible position. The nations of the West are coming to us for spiritual help."

Swami Vivikananda stayed in America for nearly three years, going from one of the large cities to the other, and gaining admittance in the upper classes of society, made it a point to have special gatherings in the houses of the more fashionables and there he spread his doctrine. The Brahmavadin, an Indian Paper, March 14, 1896, says:

"His lecture before the Metaphysical Society in Brooklyn and the People's Church in New York were as usual well attended and highly appreciated. In February he will lecture before the Metophysical Society at Hartford, Connecticut, and the Ethical Society,

Brooklyn, where the numerous followers are eagerly anticipating the pleasure of his coming.

At the close of a second series of lectures in New York, the Swami will accept an urgent invitation extended to him repeatedly by the Harvard University to lecture before the Graduate Philosophical Club, which is the leading philosophical organization at Harvard." From America the Swami went to England. The London Daily Chronicle of June 10, 1896, states that "the Swami's lectures may be heard at 63 St. George's Road, on Tuesday's and Thursday's, at half past eleven A. M. and at half past eight P. M. up to the end of July. It is also announced that the Swami will lecture in one of the rooms of the Royal Institution, 191 Piccadilly, at half past three Sunday afternoons." Shortly before leaving England The Daily Graphic says: "He has now a considerable following in London. It would not be too much to say that his weekly audiences here number in the aggregate 500, and on the strength of his preaching a room in Victoria Street has just been engaged permanently for meetings of these people interested in the Swami's message, while the nucleous of a lending library finds a place along the walls."

On his return to India he boasted: "I helped on the tide of Vedantism which is flooding the world."

" . . . before ten years more elapse a vast majority of the English speaking world will be Vedantists."

His return to India was hailed by his friends and many addresses were read to him. The Colomba address says: "To your self-sacrificing zeal Western nations owe the priceless boon of being placed in living contact with the genius of India."

The Calcutta address says of his teaching: "The general effect was a revolution in the religious ideas of a large section of cultivated Americans."

The Ahamara address says: "Which of us ever dreamt that descendant of the old Indian Aryans by dint of tapas (bodily mortification) would prove to the learned people of England and America the superiority of the ancient Indian religions over every other creed?"

Another great light at the Parliament was Protap Chunder Mozeomdar of the Brahma-Somaj of India. In his paper he said: "Christianity declares the glory of God, Hinduism speaks about His infinite and eternal excellence. Mohammedanism, with fire and sword, proves the almightiness of his will. Buddhism says how joyful and peaceful He is. He is the God of all religions, of all denominations, of all lands, of all scriptures, and our progress lies in the harmonizing these various systems, these various prophecies and their development into one great system. Hence the new system of religion in the Brahma-Somaj is called the New Dispensation. The Christian speaks in terms of admiration of Christianity, so does the Hebrew of Judaism, so does the Mohammedan of Islahism and the Zoriostrian of Zeud-Avesta. The Christian admires his principles of spiritual culture, the Hindu does the same and the Mohammedan does the same. . . . May the spread of the New Dispensation rest with you all, your brothers and sisters. Representatives of all religions, may all your religions merge into 'The Fatherhood of God and the Brotherhood of men,' that Christ's prophecy may be fulfilled and mankind become one kingdom with God our Father."

Some Japanese were equally confident that Buddhism was to be "the religion of the future." The Indian Messenger of November 11, 1894, says: "A surprising account of the effects of the Parliament of Religions at the Chicago Exposition is given by a Japanese Buddhist to his co-religionists on his return from Chicago. He says that whilst the Parliament was undertaken in the interest of Christianity, it resulted contrarywise in displaying the glory of Buddhism. So strongly has America been impressed with the revelation of the inferiority of Christianity, that Buddhists temples and images are now being erected on the Pacific coast. He added that in Europe also Christianity is decaying and Buddhism gaining ground and showing promise of supplanting Christianity. The people of Europe, he says, are indeed eager for the coming of Buddhist priests of Japan."

Kinza Ringe M. Hirai, a Japanese Buddhist, an educated layman, said among many other things this: "The clean Parsee, purified by fire, standing almost alone today under the untarnished flag of Zoroaster, still hopes and dreams of the revival of his faith by the influence of this parliament of religions, and he is right, but there is something more. Members of this great auxiliary assembly, there is a surprise for you. The lamb and the lion shall lie down together. Looking more intently, some of us behold a strange thing—the paradox, the anomaly—the Christian a Buddhist and the Buddhist a Christian: the Moslem a Parsee and the Parsee a Moslem. The grand, far-reaching result to grow out of this parliament is not what you conceive, but, as I said before, a surprise awaits you. Out of it shall come a pure being, unfettered, naked, white, with eyes like Christ

and dignity like Buddha, bearing the rewards of Zoroaster and the flaming sword of Moslem. To her the Jew bows his head, the Christian kneels, the Brahman prays; before her the habiliments of sects and creeds fall off, for she is pure and naked, she is the one truth resurrected from the mingled heart and interchanged mind of the world's great parliament of religions."

Swami Vivekananda was succeeded by Swami Abbedannanda as preacher of Vedantism in America. Says the New York Sun of December 26, 1897: "A reporter of this paper had an interview with Swami Abbedannanda who said among other things: 'To understand Christ one must understand the Hindu conception of the soul and of the universe; for Christ, although a Jew by race, was in every fiber of His character a Hindu, or Vedantist, and when the Christian looks at his Savior from a Hindu point of view, he will not only get a more beautiful and sublime conception of Christ, but will receive a much better opinion of himself and his fellowmen. All that Christ did and said will become vastly more interesting to him, for he can himself confidently hope some day to become a Christ himself. The beauty of the Vedantic view of Christ is, to be able to realize from experience that you and I and all of us will some day, on this very earth, clothed in flesh and blood, become Christ, for in every one of us is the pure and sublime soul that shows forth Him on the Mount of Transfiguration. It needs only to be set free and connect itself with the cosmic intelligence that stands behind and directs, evolves and projects all these gross forms of matter that we see. In every one of us is a spark of this universal intelligent energy that is moving

towards freedom. In Christ, in Buddha, and in many of our Hindu sages this cosmic energy is set free.' "

Several Buddhist missionaries are working in the larger cities now to establish temples and make converts. Even, if their accounts of the success of their work are exaggerated, still the field in the United States is for a time favorable to the "Oriental Antiquity—the present Novelty," since secret societies are continuously preparing the ground.

CHAPTER IX.

THE OATH IN SECRET SOCIETIES.

Webster defines oath as "A solemn affirmation or declaration made with appeal to God for the truth of what is affirmed. The appeal to God in an oath implies that the person imprecates His vengeance and renounces His favor if the declaration is false, or, if the declaration is a promise, the person invokes the vengeance of God if he should fail to fulfill it. A false oath is called perjury."

Whatever the form of an oath may be the significance is the same, viz: calling upon Almighty God to witness, i. e., take notice of what we say. In order that an oath should be valid it must be administered by a person having the authority to do so, and to a person competent, mentally and morally, to take it. Now there is no authority in this world except it comes from God, and the two authorities established by Almighty God are the Church and the State.

In order that an oath be lawful there must be something in the nature of the case demanding the solemnity of an oath, and the oath itself must be lawfully administered, either by an officer of the Church, or of the State, in his official capacity, and the person swearing must swear intelligently, knowing what he declares to be true, and what he binds himself to perform to be right and proper for him to do. The maxim is: "Whoever

taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is persuaded is the truth. Neither may any man bind himself by oath to do anything but what is good and just, and what he believes to be so, and what he is able and resolved to perform."

Secret societies have no right whatsoever, nor any authority whatsoever to administer the oath and by so doing usurp rights which do not belong to them.

The nature of the oaths in Secret Societies is in itself sinful:

1st—It is unlawfully administered and taken because God has not constituted secret societies.

2d.—There is nothing in the nature of the case to warrant the solemnity of an oath, and God's name is taken in vain.

3d—Such oaths are unnatural, because the person binds himself to do he knows not what; he swears to keep secret things not yet made known to him, and to obey rules and regulations of which he knows absolutely nothing.

4th—These oaths place the taker under unlawful penalties, and bind the taker to execute these penalties, which is a crime, both against the State and the individual as well as against the Church.

5th—To swear to keep the secrets of others, whether such be for the benefit or injury of other people, is a crime against society.

Daniel Webster said in a letter dated Boston, November 20, 1835, "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwith-

standing the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation, that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed upon its members there are such as are entirely incompatible with the duty of good citizens, and that all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others, are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

Inefficiency of the Oath.—We clipped the following from the Chicago Chronicle of Sept. 25th, 1901, and it is too significant to be lost:

"To-day the oath is no longer efficacious as a conscience binder. If a man would deliberately lie to gain a point without being under oath, there is little reason to hope he would not dodge the oath if a mere future punishment were in store for him. All that an oath is good for is to put the witness within the pale of the law. Man will punish him for perjury if he swears falsely and is detected. The old notion of a religious test upon the secret conscience is worthless now. If he can escape perjury he will reel off his yarn as glibly under oath as without it. Punishment in this life by

imprisonment at hard labor is the real restraining influence. That it is very effective is the belief of most practitioners. It is common comment that false testimony is injected into the majority of cases."

The Catholic Church teaches that God has placed the twofold authority of Church and State in this world to watch over the actions of man for the good of society; and these two authorities, namely, Church and State are sovereign and that it is dangerous (not to say treasonable) to Church and State, therefore wicked, by pledge or promise or oath, to bind one's self to any organization, to any man or set of men in higher allegiance. A Catholic on becoming a member of any secret society may no longer openly or confidentially communicate to his confessor, spiritual advisor, bishop or pastor what the lodge forbids him to communicate, no matter how closely related to affairs of conscience and religion the case may be.

As a citizen he may not without violating his oath or promise reveal in court the doings in the lodge-room.

So members of secret societies may pay outward allegiance to Church and State but they pay higher allegiance to the lodge.

CHAPTER X.

INITIATION INTO SECRET SOCIETIES.

"What Baptism is to the Christian, initiation is to the lodge-member." The initiation into the ancient mysteries or secret societies of old is the model for initiation into the secret societies of today, and, as one is much like the other the reason for the forms must be the same—only that there was more sense in the ancient mode than can be said of the modern. About the ancient mode of initiation Masonic writers say: "These rites, magnificent and impressive, and startling, by sudden transitions and striking contrasts, rites commencing in gloom and sorrow, and ending in light and joy, dimly shadowed forth the passage of man from barbarianism to civilization, from ignorance to science, and his constant progress onward and upward through the ages, to still sublimer elevations. The trembling and helpless neophyte, environed with terror and gloom, and pursuing his uncertain and difficult way through the mystic journey of initiation, which terminated in light and confidence, was a type or representative of humanity marching upward from the gloom and darkness of the primitive state of barbarism, to a high degree of enlightenment, of social refinement and perfection. The mystic ceremony was therefore, emblematic of the

progressive development of man, and was intended as an aid to that development.

" * * * the true end and purpose of the mysteries, the first and greatest end thereof were, according to the ancients, to civilize savage people, soften their ferocious manners, render them social, and prepare them for a kind of life more worthy of the dignity of man." (McCoy, Direct. of Masonry.)

To betray the mysteries was everywhere considered infamous, and the heaviest penalties were attached to it; hence also, in all initiations the candidate had to take the most horrible oaths that he would keep the secrets entrusted to him. Alcibiades was banished and consigned to the Furies for having revealed the mysteries of Ceres; Protheus, Tantalus, Oedipus, Orpheus and others suffered various punishments for the same reason. The candidate had to undergo the purification by Fire, Air, Water and Earth.

We are told that the rite represents man in his primitive condition of helplessness, ignorance, and moral blindness, seeking after the mental and moral enlightenment which alone can deliver his mind from all thraldom and make him master of the material world. The Neophyte, in darkness and with tremblings, knocks at the door of the lodge, and demands admission, instruction and light. So man, born ignorant and helpless and blind, yet feeling stirring within him unappeasable longings for knowledge, knocks at he door of the temple of science. He interrogates nature, demands her secrets, and at length becomes the proud possessor of her mysteries.

The Rev. A. B. Grosh, in his Improved Pocket-Manual of Odd Fellows has the following to say about in-

itiation: "Every Odd Fellow should keep clearly impressed on his mind and heart the lessons taught at initiation. They are a guide to understand properly all that follows after an epitomized summary of the great principles and objects of the Order. They contain the germs which after-instruction and his own practice should develop and mature into blossoming and fruitfulness. In one word, *'what regeneraton by the word of truth is in religion, initiation is in Odd-Fellowship.'*

"A thoughtful man's first entrance into a lodge, unknowing what is to be transacted there, is a serious event. There, for a time, he is to be isolated from general society, in a retreat sacred to benevolence and peace, away from the world, with its selfish toils and cares, its factitious distinctions and social vices, surrounded wholly by those who have avowed to devote their lives to fraternity in Odd-Fellowship (secret societies). His object is to learn their principles, to assume their vows, to unite in their labors. That he may do so properly, they require him to pass through rites which shall teach him his present condition as a social being, and the primary principles of the condition he is about to enter.

Consider then the social state of man without knowledge and practice of those relations which bind him to his Creator and his fellows. How isolated his position; how surrounded by the darkness of ignorance on every side; how feeble, helpless, dependent, in a world that appears adverse and antagonistic? If he find a guide, he knows not whether to trust or doubt him; and he is yet in such need of one that he follows whithersoever he is led.

Himself bound by his ignorance and fears, in the indurating fetter of selfishness, he knows not that any

have more light and freedom than are his; and yet, not fully realizing his own need of both, he may marvel if told that nearly all mankind are in darkness and chains which they neither behold nor feel. It is not till some voice greets his ear with a promise of instruction, that he begins to conceive that the chaos around him may be resolved into order; the discord to harmony. This conception leads him to desire that wisdom which shall shed light upon his darkness, and unravel the perplexities which bewilder the soul. And yet, the first ray of light will but increase the apparent gloom; for it will exhibit more strongly the vanity of human pursuits and possessions, the brevity of life and the certainty of death, and all life's evils fearfully aggravated and increased by the strifes, discords, and dissensions which flow from human ignorance and folly and end at last in death itself.

Yet contemplate the scene. From all that gloom, light will shine forth to guide aright. It will humble human pride. It will awaken compassion for others. It will arouse the soul to a just sense of its responsibilities to God, and its duty to man. It will fill his heart with a salutary horror of that monster, Sin, whose power has arrayed man against his fellow-man and washed the earth with tears and deluged it in blood. It will bid him beware that his own heart does not cherish moral evil, that bane of happiness and peace, that fountain of discord and strife, that inflictor of guilt and shame, and woe and death, which must reign till men learn to obey the law of truth and love, and the earth is filled with righteousness and peace.

* * * Keep in remembrance the signs and words imparted to you, to enable you to enter these courts, and

to recognize and be recognized of your brethren. Trifling as they may seem to some, they are the key to our treasures and our mysteries. And in their use, remember that they are pledges of secrecy to the brotherhood from you, and to you from us. Remember also, that the Omniscient One observes your every discharge of duty and use of privilege. Let your hand, then, be open as day to greet a brother with frankness, or to aid him with cheerfullness and love. Show due courtesy to your brethren and salute respectfully those who preside over the lodge, as the representatives of the lodge itself. The forms through which you have passed are not what they seem to many. Under each act and emblem there is a deep significance. So in life. Apply your instructions there, and everything becomes vocal with wisdom. The eyes blinded by the darkness of a dungeon, are naught to the blindness of the moral sense obscured by indulgence in selfishness and sensuality. The fetters on a martyr's limbs, what are they to the chains which evil passions and bad habits impose on the inner man and whose iron does indeed enter the soul? May your initiation and consequent practice aid in releasing you from all blindness of moral wisdom, set you free from the fetters of ignorance and error, and bring you from a death of selfishness into a life of active benevolence and virtue." Thus far the Rev. A. B. Grosh. Surely he takes the initiation seriously, and so do thousands of others. I have been told by more than one person that they took their initiation just as seriously as the novice in Catholic religious orders when he makes his professional vows.

THE RIDING OF THE GOAT.

In mose secret societies the riding of the goat is one of the features of initiation. Its meaning is this: "In Egyptian and Grecian mysteries Harpocrates was considered the son of Osiris and Isis. He was believed to

RIDING THE GOAT IN THE LODGE-ROOM.

have been born with his finger in his mouth, as indicative of secrecy and mystery. The Greeks and Romans worshipped him as the god of quiet life, repose and secrecy. He is described by Plutarch as lame in the lower limbs when born. He is represented mounted on a ram, which carries a ball upon its head, his left hand is armed with

a club, while he presses the two fore-fingers of the right hand upon his lips, as *the symbol of silence,* and intimates that the mysteries of religion and philosophy should not be revealed to the profane or uninitiated.

HARPOCRATES.

Ram—the goat—was worshipped at Mendes as sacred to Osiris. His worship was similar to that of Apis, the bull, but still of a grosser and more sensual form. The goat was to the Egyptians the symbol of the productive power in nature.

CHAPTER XI.

SIGNS, SYMBOLS AND CEREMONIES.

In the Voice of Masonry for 1883, we find: "Freemasonry is a science of morality veiled in allegory and illustrated by symbols. * * * A symbol may be defined as a pictorial expression of a thought, or of an emotion * * * the leading and most valuable symbols of Freemasonry have descended to the present from the remotest past; they are the same that were exhibited to the Neophyte on his journey through the ceremonies attending his initiation into the ancient religious mysteries." In the same magazine, on page 891, we read: "The secret meanings of Masonic symbols are not to be found in the printed monitors or manuals or in the so-called 'Lecture' explanatory of the ceremonial of the lodge; they are only revealed by hints, and these hints often carefully concealed under many thick veils."

Says Husenbeth: "Freemasonry being confessedly an allegorical system, all its points, parts and secrets must partake in common of its emblematic construction. Every doctrine and ceremony has its mystical reference; every landmark its legitimate explanation. But there are often more important antitypes than those which are commonly assigned, and, though they do not appear on the surface, are nevertheless worthy of our most serious consideration." (Cyclopædia of Freemasonry).

"Freemasons ever endeavor to act up to the principles of the ancient secret societies, and, if they differ in some points from the practice of those ancient worthies, it is in having improved upon their leading principles, by spreading the truth more extensively over the globe." The institution of the mysteries was the most sacred part of pagan religion and artfully framed to strike deeply and forcibly into the minds and imagination of the people.

Says William Hutchinson: "As we derived many of our mysteries and moral principles from the doctrine of Pythagoras, who had acquired his learning in Egypt, and others from the Phœnicians, who had received the Egyptian theology in an early age, it is not to be wondered at that we should adopt Egyptian symbols." (Spirit of Masonry, London, 1802.)

Masonry is the mother of all other secret societies as well in fact as in name. Consequently the mysteries of the ancients serve as a foundation for all the signs, symbols, rites and ceremonies used in secret societies. Now, as Masons deny the supernatural and place the natural order supreme, the symbols are taken from the natural order of things and a nature-worship and naturalism established.

The sun, moon, signs of the zodiac, the blazing star and other astronomical symbols as found in the lodge-rooms are taken from the ancient mysteries. Geometrical figures and lines of architecture are borrowed from the same source. The rest of the symbols are an imitation of the present religious symbols as found in modern religions. Whenever these symbols are mentioned as referring to the Deity or Supreme Architect that being is not the God which Jesus Christ has taught us—

not the God of the Christians—Father, Son and Holy Ghost. In the "Humanitarian" for March, 1897, we read of the annual meeting of an Astronomical society, and a Mr. Alan Leo gave an address in which he said that "astrology was built upon a beautiful symbology, the symbols of which were the same to-day as at the beginning. The circle which represents the sun; the half-circle the moon, and the cross representing the earth. A cross over the circle is Mars or War; a cross under the circle Venus or Love. The Sun, Mars and Venus represent the Spirit. In the half-circle are all the planets referring to the mind. A cross over the half-circle is Saturn or the devil. The half-circle over the cross is Jupiter or Jehovah, the Higher Mind. Every person is born under some influence, and the study of astrology enables people correctly to see the qualities that are in them. The speaker challenged every man to show that astrology is not true; sooner or later it will become," he said, "the religion of the world." (C. W. Heckethorn—Secret Societies, etc., page 328.)

CHAPTER XII.

THE FIVE PILLARS IN THE LODGE-ROOM.

The Voice of Masonry on pages 567, 8 and 9 had this to say about these pillars: "In the city of the Sun, Heliopolis, in ancient Egypt, there was erected, about 2,700 years before our era, a temple to Amun-Ra, the Sun-God. Before this temple there stood two immense columns, dedicated to Osiris the sun and Isis the moon. The pillar of Osiris was eighteen cubits high, referring to the highest point of the inundation of the river Nile. The height of the pillar of Isis was twelve cubits to denote the twelve signs of the Zodiac through which the sun passes. These two columns are symbolic of the whole existence of mankind, and the old and continuous struggle between light and darkness in which the right triumphs. Here then was the sun emblematic of activity and life, and the moon symbolic of sleep and death; and these two upright columns of unequal size were placed in pairs before the temple to signal the final victory of light over darkness, right over wrong, righteousness over evil.

"* * * The two deities, Osiris and Isis, sun and moon, produce, govern and nourish everything connected with the visible universe. * * * The sun is the father, the moon the mother of all things. * * *

"The larger column in the East is near the Master of the lodge, who stands in the East and represents the sun.

He rises and sets his men to work. * * * and the Senior Warden who stands on the West represents Isis paying men their wages."

In the mysteries of Osiris and Isis the bull, Apis, to which divine honors were paid, played an important part. He is symbolic of the generative power in nature, as the cow is symbolic of the productive power.

The three smaller columns are thus described on the same pages: "The Corinthian is one of the five columns of Freemasonry, the beauty of the lodge. It is the column indicative of the loveliness, the poetry and splendor of the luxuriant city of Corinth in rich and ancient Greece. It is splendid in art and culture as the old Corinthian city with her avenues of marble and bronze, her gardens and groves, innumerable fountains and temples. The Corinthian column is placed in the south of the lodge. It may aptly be termed the jewel of light, belonging to the Junior Warden. It is set in the eyes and the care of the youthful Junior Warden to perpetually remind him of his responsibility in bringing the initiate from darkness into light, unto an appreciation and understanding of the beauty of the principles and teachings of the Worshipful Craft of Free and Accepted Masons.

"The Doric is another of the great columns of Free-Masonry, the strength of the lodge. It is the middle pillar of the lodge and its attributes are gracefulness and strength. A massive column, without the ornamentation of the Corinthian, yet gracefully constructed. The Doric column, strong and enduring, is the chief of those marble creations which made Greece famous.

While the Corinthian column is beauty, the Doric column is symbolic of strength. It takes its name from

Dorus, a mythological god, said to have erected a temple, or caused one to be constructed, dedicated to Juno. The Greeks did not then know the proper proportion of a column but they were muscular people and would naturally make a strong column; moreover, they sought to make all their creations picturesque, being lovers of art, and so it was the purpose of their masons to construct a column which should not only be strong but graceful, handsome and enduring. And it is said, to carry out such ideas, they found that the measure of a man's foot was about one-sixth part of his height, and upon such calculations they made a column six times the height of the foot of it. So that the Doric column has the proportion, the strength and the grace, relatively speaking, of the body of a man. The Dorians lived in the southern part of Greece and were a very hardy people, claiming to be descendants of the mighty Hercules, the historical predecessor of Samson.

The Dorians and Spartans were masters in the south of Greece, and there, where great trees grew and flourished, they took the trunks of the oak and the olive as the first support of their houses. Afterwards came the knowledge of carving their columns out of marble and then they wrought the massive and graceful Dorian temples. But the chief feature of the Dorian column is strength, and therefore it is placed in the west of the lodges, because strength is the characteristic of the Senior Warden. And strength in masonic symbolism is more than the power of Hercules and Samson; it is the everlasting moral strength and towering power of right; it is the upbuilding, uplifting and soaring might of truth; it is the spiritual brilliancy and universal luster of light. In the city of Acropolis, in Greece, de-

voted to art science and philosophy, upon a mountain there stood a temple, a Doric temple, named the Panthenon. It was the first sight which met the gaze of a traveler going towards Greece and it had withstood the assaults of time for more than two thousand years. It is an example of great strength with the grace of Grecian architecture with which we as Freemasons are made acquainted through the symbolism of the Doric column.

The Ionic is the last and most important of the three Grecian columns. It is one of the richest jewels of Masonic symbolism and the column of the Worshipful Master of the lodge. The Ionic column is said to have been copied from a temple built to Bacchus. The architects of the Ionic column lived in Ionia, Greece, and they were celebrated for their learning and refinement.

Probably more buildings of modern times are constructed after the Ionic style than any other order of architecture. The style is simple and elegant, a fine form in a beautiful dress, and it is placed in the east of the lodge because it is a symbol of wisdom.

In the south the Master became acquainted with the beauty of the Corinthian column, typical of the classical beauty of the women and art of lovely Greece; in the west the Master pondered upon the strength of the Doric column, representing the matchless skill of the incomparable athletes, the men and warriors of splendid Greece; but the philosophy and wisdom of that gorgeous and poetical nation is fittingly shown by the perfection of the Ionic column. It is a jewel of philosophy and wisdom and it belongs in the east as a helpmate of the Worshipful Master, to remind him of his responsibility to be guided by philosophy, and his duty to be governed by wisdom."

CHAPTER XIII.

THE BLAZING STAR.

The blazing star is one of the most conspicuous emblems in the lodge. It refers to Sirius or the dog-star. The floods of the Nile in ancient times, like the overflow of the Mississippi in our days, caused often serious damage, carrying off cattle, homes and people. The inundation lasted ten or twelve weeks and often longer. The overflowing left behind a debris which fertilized the land, but at first the people did not know the time of the annual return of the overflow. They observed from one year to another that the overflowing was always preceded by an Ethesian (annual) wind, which blowing from the north to south drove the vapors towards the source of the Nile and brought the rainfall which caused the overflow. About this time they saw in the morning one of the most brilliant stars ascending the horizon a little before sunrise. That star became the public mark, on which everyone was to keep a watchful eye, not to miss the instant to retire to higher grounds. As it was seen but a very short time above the horizon towards the dawn of day, which becoming brighter every instant made it disappear, the star seemed to show itself to the Egyptians merely to warn them of the overflowing which soon followed.

They gave this star two names having a natural relation to the helps they borrowed therefrom. It warned them of the danger; whereupon they called it Thaaut or Tayaut, the dog; they called it also the barker the monitor-Anubis. The warning given by the dog-star being their most important concern, the Egyptians from its rising, anciently dated their year and the whole series of their feasts. The Masons, too, date their New Year from the rising of the dog-star and count the years from the creation of Adam. To them this star is the symbol of prudence.

The "dog-days" from July to September owe their name to this ancient custom of Egypt.

THE CROSS.

The cross in the lodge-room is not the sign of salvation through Christ but a pagan emblem—the Nilometer of ancient Egypt. The annual overflow of the Nile caused the fertility of the soil and the more extensive the inundation the greater the fertility. The height of the water was measured by a watermark consisting of an upright pole and a cross-bar, arranged in such a way that the cross-bar was raised by the water but could not move downward. As the overflow of the Nile was considered the Salvation of Egypt, the Nilometer, having the form of a cross or rather the letter T (tau), came to be looked upon with veneration and occult powers were attributed to it. It became an amulet and was the symbol of fecundity for which it stands in the lodge.

The letters J.N.R.J. i. e., Jesus Nazarenus Rex Judaeorum, in the lodge ritual do not signify Jesus of Nazareth King of Jews, but, "Igne Natura Renovatur

Integra"—"by fire nature is renewed," or they represent the elements, Earth, Fire, Air and Water.

SQUARE AND COMPASS.

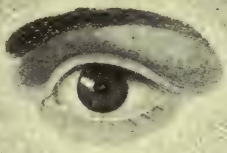
The inundation of the Nile naurally obliterated the landmarks, which consisted principally of the holes dug in the earth at certain distances forming the boundary line of each estate or division of property. These holes being filled with the alluvial soil brought down from the mountains of Ethiopia, when the waters receded, the whole country presented a level surface, and nothing but the practical assistance of geometry could possibly determine the amount and locality of private possessions. The survey was preceeded by a great festival in honor of Osiris and Isis. The Nilometer (cross) was carried in procession, and also the square and compass, the instruments in the survey of the land. As the inundation lasted about three months it gave ample time for the festival.

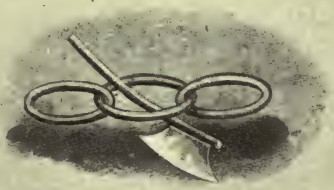
The square and compass were the Egyptian emblems of justice, because by their use as instruments in the science of geometry every one had "his old land-mark" restored to him.

The compass represents also the male generative principle, the square, the female productive principle.

OTHER EMBLEMS AS EXPLAINED IN "ODD-FELLOWS TEXT-BOOK AND MANUAL."

The Eye.—As Odd-Fellows, let us always remember those expressive words, that can not be too deeply imprinted on our minds,"Thou, God, seest me!" For the eye of the Lord is in every place, beholding the evil and the good.





We may also, in this connection, remind ourselves that "a wholesome *tongue* is a tree of life;" that the SECRETS we have promised to keep inviolate will never be divulged, *except by a man devoid of the principles of honor.*

The Heart and Hand.—The command of our law is that we visit the sick, relieve the distressed, bury the dead, and educate the orphan. What our hands find to do in these respects, therefore, we should do cheerfully, with the whole heart; not grudgingly and unwillingly. True friendship goes out with alacrity to the service required of it: and heart and hand should go forth in concert in the cause of suffering humanity; they must not be divided in their energies.

The Coffin, Skull, and Cross-Bones.—The decree of Heaven is "Dust thou art, and unto dust thou shalt return." We all await the inevitable hour. What is our life? It is even a vapor, that appeareth for a little time, and then vanisheth away. Where are the myriads of the human family that have lived and figured on earth? They all sleep with their fathers, and the places that once knew them shall know them no more for ever. Oh, let us reflect—let us seriously meditate, my brother, on these monitors of "what we are sure to be, and what we may soon become."

The Bee-Hive.—The industrious man seldom suffers the agony of want. Even though his labors yield him but a trifle, he is content in the knowledge that he is doing what he can to support himself. The idler is an unhappy wretch who drags out a miserable existence. While the sleep of the laborer is sweet and refreshing, that of the idler is restless and unsatisfying. No man can be happy unemployed. No matter how rich he may be

he must work if he would not be miserable. This is a law of nature—it can not be successfully resisted. As members of this order, we must LABOR, my brother—if not necessarily for ourselves, then for our fellows.

The Links and Axe.—"Friendship, Love, and Truth," the motto of our Order—how trite it has become—and how little it is understood and practiced by many who make large professions! Yet what is it? *Friendship, Love* and *Truth,* extended towards man by his brother universally, would make of this world a comparative paradise. It would turn aside half the ills that "flesh is heir to," and produce an amount of happiness that would astonish mankind itself. Friendship, Love Truth, my brother, is no unmeaning expression. Practice them, and *you* at least will derive consolation from them. Do not imitate the theorizers, who preach our motto through their presses and from their rostrums, and who have none of its life and spirit; but go out among your brethren, and make them feel that YOU at least are no vainglorious boaster, whose thought is only for the loaves and fishes. *Perform* the offices of Friendship, Love, and Truth—do not merely *talk* about them.

The Lamb.—Innocence is one of the loveliest qualities which adorns human nature. The corrupt laugh at and affect to despise it, but in their hearts they honor it. The temperate, the chaste, the benevolent, and the charitable are beloved by the most abandoned wretches that disgrace humanity. Innocence of wrong-doing commends itself to all, and he who evinces it in his life and conduct may command the confidence of the whole world.

The Bundle of Sticks.—"In union is strength," is a common axiom. We must be united in this cause of Odd-Fellowship, not only in our corporate capacity, but in our DEEDS. A single individual, if he labor with a will, may accomplish much in the field of fraternity; but a host, united in solid phalanx in the service of Benevolence, may revolutionize the world. If the two hundred thousand (this was years ago) Odd-Fellows we boast of in numbers were to go forth NOW, and put into practice what they profess—if they would labor with one heart and one mind in the highways and byways of life—how soon might their influence pervade the earth crushing, withering, annihilating the demands of Avarice, and Lust, and Pride, and raising man to the high and holy estate for which his Master designed him! Brother, forget not *your* obligations. Wait not for others, but do your part, though you may be but one rod in the bundle.

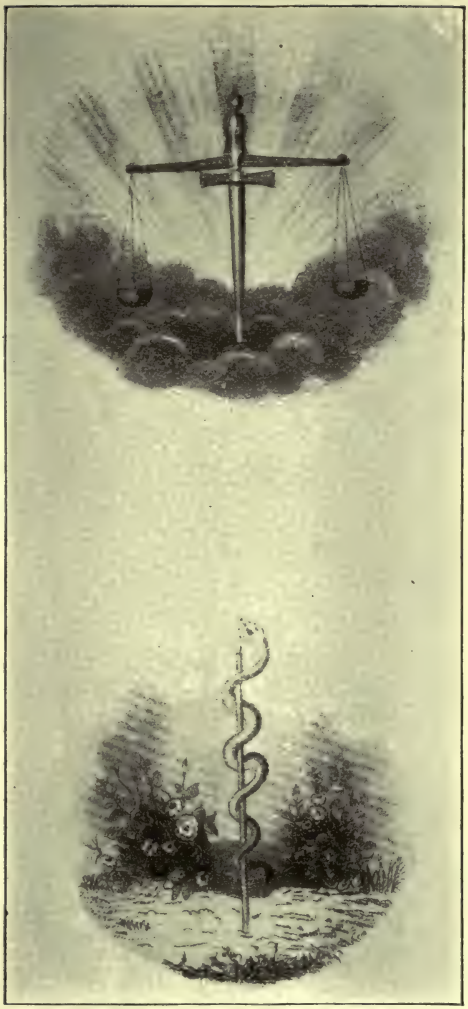
Quiver and Arrows.—As the marksman prides himself on the certainty of his aim, so should we, in a higher and more noble sense, study to make our generous deeds *sure*. We must perform our good offices at random, but so regulate and direct them as to render them serviceable at the proper time, and place, and circumstance. Thus, unlike the Indian, who desires his bow and arrows buried with him, that he may possess them in the happy hunting-grounds where the Great Spirit dwells, let us hope that the odor of our benevolent actions shall precede us, and trust that the influence of those actions shall be felt and realized after all that is mortal of us shall have perished.

Moses' Rod.—As "the great lawgiver of the Jews" received his authority and was directed by the Almighty, so may you, my brother, by the same authority and direction, go forth as a leader in the cause of the oppressed. Under such guidance you may smite with power and effect the high, thick walls of Prejudice which shut man away from his fellow; you may protect him from the enemies which would enslave and crush him, by teaching him to follow the example and practice the precepts which the Jewish leader exhibited and inculcated.

The Dove.—The messenger of Peace and Good-will of Promise and of Hope, what lot more happy—more desirable—than thine! "Like a tree planted by the rivers, that bringeth forth his fruit in his season, thy leaf shall not wither, and whatsoever thou doest shall prosper." Brother, be not wearied in thy progress. Go forth ever in the cause of Friendship—bear ever the olive-branch of Peace to the oppressed.

The Brazen Serpent.—But whilst thou shouldst be harmless as the dove, thou shouldst also be wise as the serpent. Suffer no man—brother though he profess to be—to deceive thee by false tokens. All are not Odd-Fellows who take the name. All are not thy co-laborers who claim to be so. He who is selfish, or avaricious, or uncharitable, is NOT thy brother. Reform him, if thou canst, but discover not to him thy secrets. Do thy own work—make not *him* thy partner in it.

The Ark of the Covenant.—The ark of the covenant contained the sublimest instructions ever given to man. On these all just laws have been founded. On these have *our* laws been built. As those sacred deposits were the object of respect and reverence by the Jews, so likewise,



HOLY BIBLE

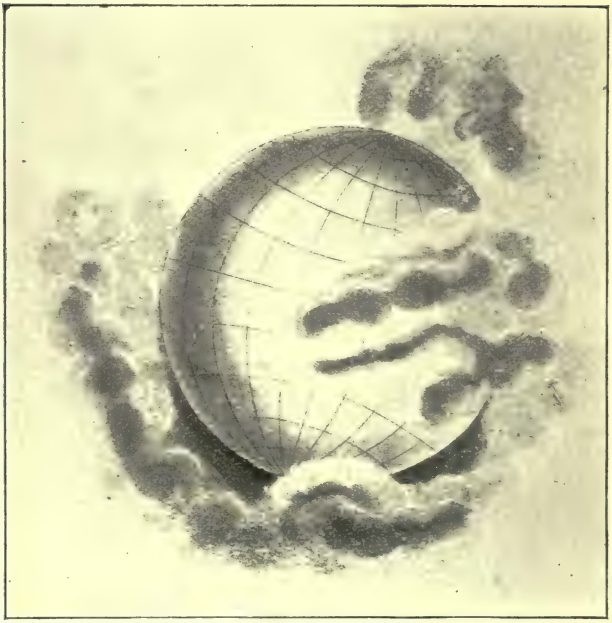
my brother, honor thou the teachings thus far impressed on thy mind, and act in conformity with the lessons thou hast learned.

The Scales and Sword.—Let us weigh well and truly our conduct and our actions, and suffer the balance to be a just one. The spirit of Justice will not permit us to impose false balances. If we have erred therefore, we must not screen ourselves, but repent. Nor should we screen other delinquents, however much our sympathy may be excited in their behalf. He is most merciful who enforces justice on the evil-doer, for it is for the general good; better one suffer than many.

The Horn of Plenty.—If thou art or shouldst become blessed with abundance, be thankful, not in words merely, but in DEEDS. If thou hast plenty and to spare, and wouldst be happy, give of thy abundance in the cause of Benevolence. So shalt thou greatly aid in carrying out the noble designs of this Fraternity.

The Bible.—What you have been told concerning the sacred deposits of the ark of the covenant, might be appropriately repeated here. The Word of God, the Book of books, is the source of all true wisdom, Divine and human. It is a "lamp to our feet, a light to our path," and contains unerring directions and counsel for every phase, circumstance, and condition of life. Study it, my brother.

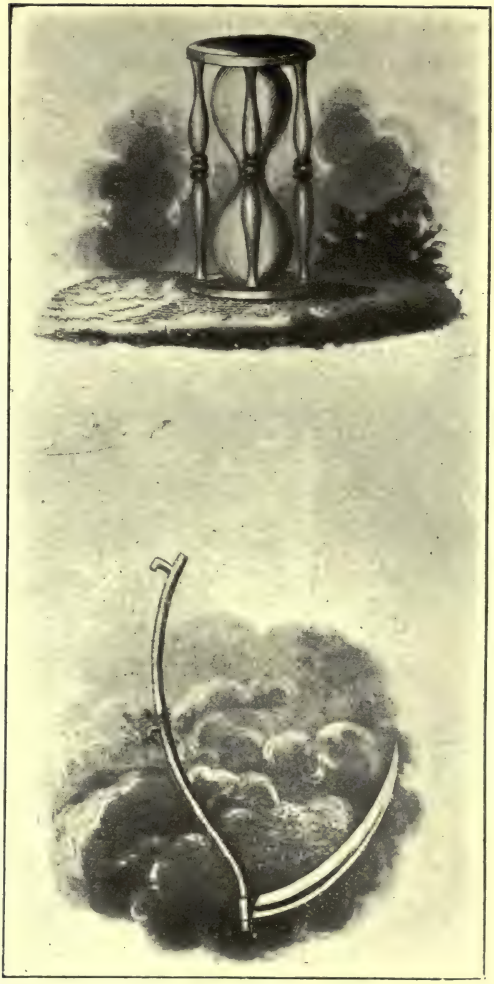
Sun, Moon, and Seven Stars.—The sun is the emblem of power and vigor; the moon and stars are not only subordinate to it, but dependent upon it. TRUTH is *our* great light. If we, in the course of our pilgrimage here on earth, realize its power in our hearts, permit it to control our actions, and in our turn reflect its



strength upon others' hearts, we shall be the noblest benefactors that ever blessed humanity. We must, as Odd-Fellows, be sincerely wedded to TRUTH. For our union with her shall survive, not only earth, but Time, the conqueror of Death.

The Budding-Rod.—And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass that the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

The globe is the field of our labor. We should not pause in our efforts until the whole world shall be made happy. We should carry our Benevolence and Friendship into every corner of the wide earth, and into the remotest islands of the sea.



The Hour-Glass and Scythe.—While we have been thus pursuing this journey, which has brought us at length to the goal we set out to reach, the sands of our life have been falling, and we are nearer the "bourne whence no traveler returns." Old Time, with his unerring scythe, is on our track—we can not escape him. Let us now impress this truth—let us ENGRAVE it on our hearts—that there is not a moment to waste; *that, in the brief probation allotted to us here on earth, the good or ill we accomplish is all of us that shall live among men."*

The Altar of Incense.—Let thy offerings, brother, be submitted in all simplicity and purity of heart. Imitate the patriarchs. Worship thy Maker in spirit and in truth. Call on him frequently—thou hast need of his guidance. Approach his altar in the spirit of humility and of love, and ask his blessings, not only on thyself, but on thy neighbor. So shalt thou find favor in his sight, and insure his countenance and support.

The Patriarch's Tent.—The patriarchs of old, who dwelt in tents, whose employment was that of shepherds, and who passed their lives in the inculcation of the social virtues, were a happy because they were a good people. Brother, imitate their pure example, and thou shalt find the contentment which they so richly enjoyed.

The Three Pillars.—Brother, have "Faith in God, Hope in immortality, and Charity to all mankind. 'The greatest of these is Charity:' for our Faith may be lost in sight: Hope ends in fruition: but Charity extends beyond the grave, through the boundless realms of eternity." The chief pillar of the temple we have reared is therefore Charity. Remember, then, that on this mainly depends our superstructure, and fail not, faint not in the practice of this Godlike virtue.

CHAPTER XV.

THE MAGI.

The first secret society of which, up to the present date, we have an historical account, were the Magi in the eastern part of Asia, away back in the early dawn of history. Aristotle asserts that the Magi antedate the foundation of the kingdom of Egypt, which antedates the time of Abraham. Magus or Majus is derived from Maya or Maja, the mirror wherein Brahma, according to Indian mythology, "from all eternity beholds himself and his perfections." Magi is often translated "wise men" as in the Gospel where mention is made of the "wise men" who came to adore the Messiah. But these three wise men or kings did not belong to the class mentioned in this article. Some writers of ancient history assert that Zoroaster was the founder of the Magi. Be that as it may, there was in ancient times a secret society which called itself the Magi. The candidate for initiation was prepared by numerous lustrations with fire, water and honey. He had to pass through seven stages of initiation. First, he beheld a deep and dangerous vault from the precipice where he stood, into which a single false step might throw him down to the "throne of dreadful necessity." Groping his way through the mazes of the gloomy cavern, he soon

beheld the sacred fire at intervals flash through the recesses and illuminate his path; he also heard the distant yelling of ravenous beasts, the roaring of lions, the howling of wolves, the fierce and threatening bark of dogs. But his attendant, who maintained a profound silence, hurried him forward towards the quarter whence these sounds proceeded, and at the sudden opening of a door he found himself in a den of wild beasts, dimly lighted with a single lamp. He was immediately attacked by the initiated in the forms of lions, tigers, wolves, griffins, and other monstrous beasts, from whom he seldom escaped unhurt. Thence he passed into another cavern, shrouded in darkness, where he heard the terrific roaring of thunder, and saw vivid and continuous flashes of lightning, which in streaming sheets of fire rendered visible the flitting shades of avenging genii, resenting his intrusion into their chosen abodes. To restore the candidate a little he was next conducted into another apartment, where his excited feelings were soothed with melodious music and the flavor of delightful perfumes. On his expressing his readiness to proceed through the remaining ceremonies, a signal was given by his conductor, and three magi immediately made their appearance, one of whom cast a living serpent into his bosom as a token of regeneration; and, a private door having been opened, there issued forth such howlings and cries of lamentation and dismay, as struck him with new and indescribable emotions of terror. On turning his eyes to the place whence these noises proceeded, he beheld exhibited in every appalling form the torments of the wicked in Hades. Then he was passed through the devious labyrinth consisting of seven spacious vaults,

connected by winding galleries, each opening with a narrow stone portal, the scene of some perilous adventure, until he reached the Sacellum, or Holy of Holies, which was brilliantly illuminated, and which sparkled with gold and precious stones. A splendid sun and starry system moved in accordance with delicious music. The Archimagus sat in the east on a throne of burnished gold, crowned with a rich diadem decorated with myrtle boughs, and habited in a tunic of bright cerulean hue; round him were assembled the præsules and dispensers of the mysteries. By these the novice was received with congratulations, and after having entered into the usual engagement for keeping secret the rites of Zoroaster, the secrets were imparted to him. About the "Magi" of to-day the following from the Chicago Tribune for Sunday, February 7, 1898, is self-explaining:

"Quietly established in the heart of the city and continuing on its way without flourish of trumpets or undue blazonry of any sort is the Temple of Magi, representing the oldest religion in the world, the religion of the stars, or, more properly, a scientific religion, which makes it the religion of the entire universe. The basis of this religion is the heliocentric astrology, and it is applicable to the inhabitants of any planet, for, according to the philosophy taught here, there are other inhabited worlds than ours—notably Mars, Venus, and the moons of Jupiter and Uranus. Revealed in the esoteric secrets of the order are many things hidden from the ordinary ken of man. It is claimed, for instance, that messages have been flashed from these other worlds to ours to the initiates of the order, the revelation of the astral light shining through space un-

til the inhabitants of planets other than ours have sent word to their brethren here.

"There is no doubt at all about other planets being inhabited," said B. C. Peterson, G. M. of the jurisdiction of Chicago. "Of this we are aware and have full proof. The inhabitants of Mars are larger and more advanced in intelligence than we are here; those of Venus are smaller and not so far advanced in civilization; and those of the moons of Jupiter and Uranus are small in stature and are intellectual pigmies, together with an undeveloped religious sense. I cannot say that this knowledge is obtained in any one way in our order. We study the heliocentric system of astrology, believe in the nebular hypothesis, and we believe that every one who enters our fold will find the grand principles of mystic truth and a satisfactory solution to the four cardinal propositions with which all religions deal—origin, destiny, humanity, and divinity. Our order is a school of profound wisdom, not a college for polish and rhetoric. Many of our best members are independent men and women."

INTERIOR IS IMPRESSIVE.

An effort of the occult is borne in upon one immediately on entering the temple. The atmosphere is that of mysticism, for nothing is more certain than that the aura of the worshipers and students who assemble here invest the place so that its influence is perceptible to others. The banners, emblems and symbols on the walls are all significant and of immediate connection with the order. The most notable are the nine large blue charts or banners that hang on the walls, each cov-

ered with strange figures and pictures, and each signifying another and progressive step in the occultism of the order, and also representing the basic foundations of the system. These charts are respectively headed Crucimacicus, Magnetic, Sidereal, Taratology, Planetary, Formatic, Nebulæ, Geographical, and Comparative Sizes. Some of these charts, and others that appear in profusion about the room, are covered with a bewildering array of figures and symbols that cannot be understood save by those initiated into the secret inner orders, and it is not possible to obtain any account of their significance in the system. They are esoteric and their real meaning is never divulged even to any one who is a member of the order unless he takes those mystic inner and secret degrees.

There are altogether twelve of the outer degrees, all that are in most instances taken by those who join, for there is no encouragement given to undue haste, rather the initiate is cautioned against impatience and is counseled to make haste slowly and master one degree thoroughly before attempting to take another. These degrees are one for each sign of the zodiac, beginning with Libra and progressing throughout the system. The price for these degrees is $5, and it is advised for each one to take a year at least for each degree in order to master what is contained in it well. There are four of the inner or secret esoteric degrees, at $15 each, and those who rise to these reach a state of wisdom that is but rarely vouchsafed to mortals here. The foundations of this order extend into the mysteries of unknown worlds, dive into the secrets of earth and air, of fire and water, of millions of undiscovered suns, pierce

the farthest recesses of the universe, and traverse not only the realm of the known as revealed in science and religion, but also the unlimited confines of that world of mystery which has in all ages been the goal of the philosopher, the mystic, the student, and the seeker after truth.

KNOW ALL WORTH KNOWING.

Viewed in the vast light thrown upon life and the visible world through the interpretation of these things all that has from time immemorial been transmitted to man by books and histories becomes trivial and inconsequential. By the side of the truths revealed here the Vedas, oldest of all the Bibles of all the religions, show that even they but partially convey the truth, for part of these books have been lost or mutilated in the course of ages, and they originally drew much of their information from these primary sources whence the students of the order to-day draw their information as from a well of truth at first hand. The foundation of this order is in the stars, and next to them come geology, mathematics, and chemistry, and on these is built the superstructure of the order, thus making it a universal religion, not only for the inhabitants of this world, but for those of other worlds as well. In taking the twelve degrees before mentioned an important step is taken each time in the development of the soul and mind, for each sign of the zodiac corresponds to some portion of the human body; hence, all these degrees, when taken together, make up the grand solar man, with Aries the head and Pisces the feet, meeting in the lower celestial meridian, and completing the esoteric significance of man as a microcosm.

In pursuing the study of the planets, many curious things are discovered in connection with them. For instance, each planet has its own distinct color, odor, and humor, and also each one has certain places or localities apportioned to it. Thus Hermes says that there is nothing like the fume of spermaçeti for the raising of spirits, so that if a fume be made of spermaceti, lignum aloes, red storax, pepperwort, musk, and saffron, all tempered together with the blood of a lapwing, it will quickly gather airy spirits together, and if it be used about the graves of the dead it will gather together the spirits and ghosts of the dead.

Light holds an important place in the occult significance of the inner circle of the Magi. Originally emanating from the divine intelligence, it signifies life, holiness, purity, the visible splendor of the holy of holies, and in all its protean changes it retains throughout certain relations to spiritual qualities. Since the most immediate relation we can hold with the inhabitants of other worlds is through the communication with other planets, the worlds of our own system, it is natural that every color should have its value in relation to these. Thus black, brown, and earthy colors belong to Saturn; sapphire and airy colors and those which are green, purple, golden, or mixed with silver belong to Jupiter; red, flaming, and bloody colors relate to mars; all white, fair, golden, and bright colors relate to the sun, and ruddy, saffron, and purple relate to Venus, Mercury, and the moon. Each sign of the zodiac also has its own peculiar fume. To Aries, myrrh; Taurus, pepperwort; Gemini, mastic; Cancer, camphor; Leo, frankincense; Virgo, sanders; Libra, galbanum; Scorpio, opoponax; Sagittarius, lignum aloes; Capri-

cornus, benjamin; Aquarius, euphorbium; Pisces, red storax. In addition to these it may be interesting to give here the famous old formula of the great Hermes, said to be the most powerful in the world, compounded of the Seven Aromatics, according to the powers of the seven planets; from Saturn, pepperwort; from Jupiter, nutmeg; from Mars, lignum aloes; from the sun, mastic; from Venus, saffron; from Mercury, cinnamon; and from the moon, myrtle.

Just what relation all these details bear to the order it is not possible to tell here, as the intimate mystic significance they bear to the different degrees is part of the secrets of the Magi, but it should be borne in mind that not the slightest matter relating to every fact of nature is overlooked in this system. Everything has its meaning, like the characters of the old Hebrew alphabet, which are known by all the wise men to have the greatest efficacy of all, because they have the greatest similarity with the celestials and the other worlds, and this, too, accounts for the fact that the original Hebrew cannot be exactly translated in any other tongue, because the very form of the letters lose something of their value. The Chaldean and Greek tongues also observe something of this relation; the vowels in the Greek answering to the seven planets, and the rest are attributed to the twelve signs of the zodiac, the four elements, and the spirit of the world.

Numbers are not less mystical and important, the great mystical number being 142,857. The meaning of this occult number lies far within the study of the degree of taratology, but it is known that it may be obtained in the following manner: If we should start all the eight planetary bodies of our solar system, Mercury,

Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune—among which are exactly twenty-eight conjunctions, four sevens—at the first point of Aries, each traveling its orbit as now, the sums of the periods of their conjunctions will make the mystic number 142,-857.

"It may be," said Mr. Peterson, "that no one outside of the order will be able to grasp the ideas which we inculcate from a long and involved statement, and although our ground is so comprehensive we have no difficulty in giving it a simple formula like this:

"Instead of God we use the word O. M. The universal spiritual intelligence.

"Instead of creation we use the word evolution.

"Instead of the word Adam we use the word protoplasm.

"Instead of a new born soul we speak of a reborn soul.

"Instead of created souls we speak of an evoluted soul force.

"We speak of the other side as the astral life.

"Instead of the resurrection of the physical body we speak of the reincarnation into new forms.

"We believe in no vicarious atonement.

"We believe that each being must work out his own salvation. We can only offer the facts of science and the proven laws of nature and life in place of the dogmas of the various churches.

"We set reason ahead of faith, and knowledge ahead of unsupported assertions.

"These propositions form the basis of our order, and to support and elucidate them we are able to call upon all the truths of astronomy, geology, chemistry, and

mathematics, thereby coming in harmony with science where revealed religion combats it at every step. The world is slowly but surely working towards better things, a more rational and scientific understanding of the great truths of the universe, and since we are satisfied that sooner or later all will come to us we never proselyte—it is against our principles."

The Order of the Magi is a secret order, as much so as the Masons; no meetings are public, and only initiates attend any convocation, hence it is impossible to describe in detail any of the rites used at any of them. But little is known or can be known by the public, but that little is sufficient to show the deep significance and solemnity of the convocations and the initiations. In the center of the temple stands the altar. This altar is covered with a black cloth with the zodiac embroidered on it in gold. In the four corners are the four suits of the deck of cards, the diamond for the quarter from Libra to Sagittarius, the spade from Capricornus to Pisces, the heart from Aries to Gemini, and the club from Cancer to Virgo. These cards each represent one of the seasons of the year, and the secret of their presence in a temple devoted to the search after truth is one little dreamed of by modern cardplayers and reads like a tale out of a story book. Cards were invented, says the authority of the Magi, over 20,000 years ago by the Atlantesans, the inhabitants of the lost Atlantis, and they were first used as a sacred book of symbols and were never intended for profane purposes, such, for instance, as our modern whist and progressive euchre parties, poker, and such uses.

This degradation of cards is akin to black magic, and no member of the order will play any game of cards.

They have an astronomical foundation, and an astrological philosophy runs through them in this wise: There are thirteen cards in each suit, because there are thirteen lunar circuits in a year; there are fifty-two cards in a pack, because there are fifty-two weeks in a year; the spot value of all the cards added together makes 364, the number of days in a year in the old Gregorian calendar, and the joker was added to account for the extra day in leap year, thus accounting for the calendar as it now stands. A deck of cards was originally called the Sacred Text Book, and by far the most astonishing claim made by the order is that it is the book carried by the angel in Revelation. The chief prophecies relating to the order are found in Daniel and Revelation, and they claim that the mysterious prophecies in those books, concerning which theologians have never been able to agree, are understood and interpreted only in the order.

Each spot on every card has a definite meaning, and one of the first things the candidate does in receiving the first degree is to have his birth emblem read for him to discover its relation to his life.

It is not possible to tell here in full all the part which the cards play in the initiation of the new member and in the unfolding of the secrets of the order, for they are interwoven everywhere. Diamonds mean wealth and power, and they represent the autumn, the richest season of the year; the spade means labor, duty, and death, and stands for winter; the heart, ethics and religion, and represents Aries, the lamb, spring.

There are now in the world about 2,500 members of the Order of the Magi, and most of these are in America; their identity is a secret, save to their fellow-members."

CHAPTER XVI.

THE MITHRADES.

The Mithrades of ancient Persia had their secret societies and have imitators to-day.

On the Mithraic monuments we find representations of the globe, of the sun, the club and bull, symbols of the highest truths, the highest creative activity, the highest vital power. The principal dogmas as revised by Zoroaster, are as follows: From the beginning there have existed two beings, Ormuzd and Ahriman, the principles of the universe. Ormuzd is pure eternal light, the spirit of beauty and love, and original source of perfection. Ahriman was also originally of the light, and so far good; but as he envied the light of Ormuzd he obscured his own, became an enemy to Ormuzd and the father of evil, and of all evil beings who joined him in a contest with the good. Ormuzd and Ahriman performed the work of creation at different epochs, and brought into existence various species of beings. Ormuzd created the community of good spirits; first six immortal spirits of light; then twenty-eight subordinate spirits, representatives of the months and days; and at last a multitude of human souls. Ahriman produced a number of bad spirits, six great spirits of darkness and a large number of bad spirits of a lower rank. The good dwell with Ormuzd in the

light; the bad with Ahriman in the kingdom of darkness.

The place for initiation was always a subterranean apartment. A ladder with seven steps led from one place to another, by which the candidate ascended to the mansion of felicity. The probationer had to undergo long and severe trials before he was admitted to the full knowledge of the mysteries. The first degree was inaugurated with purifying lustrations, and a sign was set on the neophyte's brow, whilst he offered to the god a loaf of bread and a cup of water. A crown was presented to him on the point of a sword, and he put it on his head saying: "Mithras is my crown." In the second degree the candidate put on an armour to meet giants and monsters, and a wild chase took place in the subterranean caves. The priests and officers of the temple, disguised as lions, tigers, leopards, bears, wolves, and other wild beasts, attacked the candidate with fierce howlings. In these sham fights the aspirant ran great personal danger, though sometimes the assailants caught a Tartar. In the next degree he put on a mantle on which were painted the signs of the zodiac. A curtain then concealed him from the sight of all; but this being withdrawn, he appeared surrounded by frightful griffins. After passing through other trials, if his courage did not fail him, he was hailed as the "Lion of Mithras," in allusion to the zodiacal sign in which the sun attained his greatest power. Then a solemn oath was administered to him, binding him to secrecy under the most severe penalties.

The Heptasophs have largely borrowed from this ancient order.

CHAPTER XVII.

SECRET SOCIETIES IN EGYPT.

The principal seat of the Egyptian mysteries was at Memphis. They were of two kinds—the Greater and the Less, or the former taught by the priests of Osiris and Serapis, the latter by those of Isis. The candidate was required to furnish proofs of a pure and moral life as evidence that he was fitted for admission or enrollment. When these conditions were fulfilled, he was required to spend a week in solitude and meditation, abstain from all unchaste acts, confine himself to a light diet, and to purify the body by frequent ablutions and severe mortification of the flesh. Being thus prepared, the candidate was ordered to enter the pyramid during the night, where he had to descend on his hands and knees through a narrow passage without steps, until he reached a cave-like opening, through which he had to crawl to another subterranean cave, on the walls of which he found the following inscription: "The mortal who shall travel over this road alone, without hesitating or looking back, shall be purified by air, by fire and by water; and if he can surmount the fear of death he shall emerge from the bosom of the earth; he shall revisit the light, and claim the right of preparing his soul for the reception of the mysteries of the great goddess Isis." At the same time three priests, dis-

guised in masks resembling the heads of jackals, and armed with swords, sought to frighten him, first by their appearance and noise, and afterward by enumerating the dangers that awaited him on his journey. If his courage did not fail him here, he was permitted to pass on to the Hall of Fire. This was a large apartment lined with burning stuffs, and whose floor was a grate painted flame-color; the bars of this grate were so narrow that they offered scarcely room enough for him to cross. Through this hall he was obliged to pass with the greatest speed to avoid the effects of the flames and heat. Having overcome this difficulty, he next encountered a wide channel fed from the waters of the Nile. Over this stream he had to swim, with a small lamp, which furnishd all the light that was afforded him. On reaching the opposite side, he found a narrow passage leading to a landing place about six feet square, the floor of which was made movable by mechanism underneath. On each side were walls of rough stone, and behind wheels of metal were fixed. In front was a gate of ivory, opening inward, and preventing any farther advance. On attempting to turn two large rings annexed to the door, in hopes of continuing his journey, the wheels came into motion, producing a most stunning and terrific effect, and the floor gave way, leaving him suspended by the arms over apparently a deep abyss, from which proceeded a violent and piercing current of cold air, so that the lamp was extinguished, and he remained in complete darkness. In this process of trial, it will be observed that the candidate was exposed to the actions of the four great purifying elements—Earth, Fire, Water and Air. After the risk of falling into an unknown depth had con-

tinued for a moment or two, the floor resumed its original position, the wheels ceased to revolve, and the door of ivory flew open, disclosing the sanctuary of Isis, illuminated with a blaze of light, where the priests of that goddess were assembled drawn up into two ranks, clothed in ceremonial dresses, and bearing the mystical symbols of the Order, singing hymns in praise of their divinity, who welcomed and congratulated him on his courage and escape from the dangers which had surrounded him. The entrance to the sanctuary was constructed in the pedestal of the triple statue of Isis, Osiris and Horus; and the walls were ornamented with various allegorical figures, symbols of the Egyptian mysteries, among which were particularly prominent: 1. A serpent throwing an egg out of its mouth; a symbol of the production of all things by the heat of the sun. 2. A serpent curled up in the form of a circle, holding its tail in its mouth; an allusion to eternity, and to the uninterrupted revolution of the sun. 3. The double tau, which is meant to represent the active and passive power of nature in the generation of all things. There he was made to kneel before an altar, and required to pronounce the following solemn obligation: "I swear never to reveal to any uninitiated person the things that I have seen in this sanctuary, nor any of the mysteries which have been or shall be communicated to me. I call on all the deities of earth, heaven, and of the infernal regions, to be witnesses of this oath; and I trust that their vengeance will fall on my head should I ever become a villain so base and perjured." He was then retained for several months in the temple, where moral trials of different kinds awaited him. The object of this was

to bring out all the traits of his character, and to test his fitness for his vocation. After he had passed through this trial, then came what was called his Manifestation. This consisted of a number of ceremonies, of which the novice was the subject for the space of twelve days. He was dedicated to Osiris, Isis, and Horus, and decorated with the twelve consecrated scarfs and the Olympic cloak. These scarfs were embroidered with the signs of the zodiac, and the cloak with figures that were symbols of the starry heavens as the abode of the gods and happy spirits. A crown of palm leaves was placed upon his head, and a burning torch in his hand. Thus prepared, he was again led to the altar where he renewed his oath. He drinks the water of Lethe, presented to him by the high priest to forget all he ever heard in his unregenerated state; and afterwards he drinks the water of Mnemosyne to remember all the lessons of wisdom imparted to him in the mysteries. Then he is instructed with the meaning of the signs and symbols and declared a person who has been initiated into the mysteries of Isis, the first degree of Egyptian rites. The emblem of the Order was a scepter surrounded by an eye, to signify him that rules and sees, symbolical of the sun.

CHAPTER XVIII.

THE ELEUSINIAN MYSTERIES.

Among the ancient Greeks the most famous secret society was that of the Eleusinian mysteries. According to Clemens of Alexandria the Egyptian Melampus introduced them into Greece. They were celebrated in honor of Ceres, the Isis of Greece; while Osiris appears as Proserpine, for the death of Osiris and the carrying off of Proserpine to the infernal regions symbolizes the same thing, viz: the sun's disappearance during the winter season.

The applicant for admission was rigorously examined as to his bodily health, mental capacity and mode of life. If these were satisfactory he was made to take a solemn oath to conceal whatever he would see or hear within the hallowed precincts; and he who violated the obligation was not only put to death, but devoted to the execration of all posterity. Crowned with myrtle, and enveloped in robes, which from that day were preserved as sacred relics, the neophyte was conducted beyond the boundary impassable to the rest of men. Lest any should be introduced not sufficiently prepared for the rites, the Herald proclaimed: "Far from hence the profane, the impious, all who are polluted by sin." If any such were present and did not at once depart, death was the penalty. The candidate was then presented

naked to signify his dependence; a calf skin was thrown over his shoulders and the skin of new-slain victims put under his feet. During this time he heard beautiful music and the singing of hymns in honor of Ceres. Suddenly the whole scene changes; utter darkness surrounds him; a low deep sound rose from the earth; the lightning flashed, mighty winds were heard, terrific thunder broke forth, and spectres glided through the vast obscurity, moaning, sighing and groaning. Mysterious shades, the messengers of the infernal deities—Anguish, Madness, Famine, Disease and Death—flitted around; and the explanation of the Hierophant, delivered in a solemn voice, added to the horrors of the scene. This was intended as a representation of the infernal regions, where misery has its seat. As they advanced amidst the groans which issued from the darkness were distinguished those of the suicides—thus punished for cowardly deserting the post which the gods had assigned them in this world. Suddenly the bursting open of two vast gates, with a terrific sound, dimly displayed to his sight and bore to his ears, the torments of those whose state was everlasting punishment and despair. Onward proceeded the novice and was soon conducted into another region that of eternal bliss, the sojourn of the just—of those who had been purified and whose minds had been enlightened by the "Holy Doctrine." This was Elysium—the joys of which were equally unutterable, equally incomprehensible, to mortals not admitted into the mysteries. Here was the statue of Ceres surrounded by a dazzling light. The candidate renewed his oath and the secrets of the Order were imparted to him.

CHAPTER XIX.

THE ANCIENT DRUIDS.

The oldest known secret society in Europe was that of the Druids. Their teaching was in many ways similar to that of Pythagoras and the Magi and their name may have been taken from the Gaelic word Druidh, "a wise man," or "magician." It was an article of the Druidical creed "that it was unlawful to build temples to the gods, or to worship them within walls or under roofs." All their places of worship therefore were in the open air, and generally upon an eminence, from whence they had a full view of the heavenly bodies, to whom much of their worship was directed. But that they might not be too much incommoded by winds and rains, distracted by the view of external objects, or disturbed by the intrusion of unhallowed feet, while they were instructing their disciples, or performing their religious rites, they made choice of the deepest recesses of groves and woods for their sacred places. These groves were planted, for that purpose, in the most proper situations and with those trees in which they most delighted. The chief of these was the strong and spreading oak, for which tree the Druids had a very high and superstitious veneration. The elder Pliny tells us that whatever grew on that tree was considered by the Druids a gift from heaven, more especially the

mistletoe. When thus found it was cut with a golden knife by a priest clad in white robe, two white bulls being sacrificed on the spot. The name given it by the Druids meant "All-Heal" and its virtues were believed to be very great. Two other herbs called selago and samulos, were likewise greatly valued by them for their medicinal qualities. But the most remarkable of all the Druid charms was the anguineum, or snakes' egg. It was said to be produced from the saliva and frothy sweat of a number of serpents writhing in an entangled mass, and to be tossed up in the air as soon as formed. The fortunate Druid who managed, as it fell, to catch it in his sagum or cloak, rode off at full speed on a horse that was in waiting, pursued by the serpents till they were stopped by an intervening stream.

The Druids taught transmigration of the soul in the same way as Pythagoras. They entertained great veneration for the numbers three, seven, nineteen and one hundred and forty-seven, produced by multiplying the square of seven by three. Their chief deities are reducible to two—a male and a female, the great father and mother—Hu and Ceridwen, distinguished by the same characteristics as belonged to Osiris and Isis, or any other supreme god and goddess representing the two principles of all being. The grand periods of initiation were quarterly and determined by the course of the sun, and his arrival at the equinoctial and solstitial points. The solemn initiations were performed at midnight, and contained three degrees, the first or lowest being the Eubates, the second the Bards, and the third the Druids. The place of initiation was called Coer Sidi. The adytum or ark of the mysteries was called a cromlech or

dolmen, and was used as the sacred Pastos, or place of regeneration. It consisted of three upright stones, as supporters of a broad, flat stone laid across the top, so as to form a small cell. The candidate was first placed in a coffin, where his symbolical death represented the death of Hu, or the sun, and his restoration in the third degree symbolized the resurrection of the sun. He had to undergo similar trials as the applicants in the eastern countries. A solemn oath was administered to him on a naked sword, and he ratified it by drinking meat out of a human skull. A sprig of spruce was the badge. The Druids lasted till the fourth century, when the last of them were converted to Christianity, only in Ireland and England remnants remained till the time of St. Patrick and St. Augustine.

Upon the model of ancient Druidism are founded the different secret societies known as the American Order of Druids, the Ancient Order of Druids and the United Ancient Order of Druids. The first modern Druid Order was founded in London in 1781, and spread to the United States in 1834, and in 1872 the Order was introduced from America to Germany.

CHAPTER XX.

SECRET SOCIETIES IN IRELAND.

In my book, "100 Tage in Europa," describing my visit to Ireland in the fall of 1894, and speaking about the persecution the people of Ireland had to endure for centuries, I say on page 22 ff. that I could easily understand, how, in order to get rid of an offensive government, the people of Ireland associated in political secret societies; and, that for this reason the Irish-American is more favorably inclined to affiliate himself with secret organizations.

For this reason I deem it expedient to give a brief history of secret societies in Ireland and their offsprings in this country. What I have to say is based on historical documents.

In the history of Ireland we find that during the middle of the eighteenth century the peasant tenants were deprived by their landlords of the right of free pasture for their cows, and that fiscal oppression was also very great. A society was formed calling itself the "White Boys," taking its name from the fact that the members wore over their dress a white shirt in order to disguise themselves. The object of this society was primarily to cut down fences and enclosures around pastures. They also called themselves "Levellers," but on account of the many excesses they committed were dissolved and about 1787 replaced by the "Right Boys."

This society aimed, by legal means, to obtain the reduction of taxes, higher wages, the abolition of degrading personal services and the erection of a Roman Catholic Church for every Protestant Church in Ireland. The penal laws were still on the statute books, and Catholics were not eligible to offices of trust; were not allowed to serve in the army or navy, nor to possess arms, nor to exercise many other rights of citizenship. The American Revolution had its effect on the oppressed of Ireland, and, when the French Revolution broke out, the people of Ireland hailed it as the dawn of their own independence. The "Right Boys" became quite powerful in political affairs, and as they were composed of only Catholics, Protestants formed societies of their own. The first one of them called itself the "Oak Boys," taking for their emblem the oak leaves. When this association could not obtain by legal means what it aimed at, it had recourse to arms, and was defeated by the troops of England. Numerous societies arose about 1790 in Ireland, especially the "Heart of Steel," so-called in order to indicate their perseverance with which they intended to pursue the revenge against those who had succeeded the ejected tenants on land, by murdering them, burning their farms, and destroying their harvest. The "Threshers" objected to what they called the exorbitant dues claimed by clergymen of both creeds. Then arose the "Break-of-Day Boys," who at dawn of day committeed all sorts of excesses against Roman Catholics, burning their huts and destroying their agricultural implements and produce. Religious animosity being thus aroused, the Catholics formed the societies of the "Defenders," and the "United Irishmen," and they called upon France for aid. The recourse to

arms contemplated by them was brought to a premature culmination by the English government. In March, 1798, Ireland was declared under martial law by the viceroy, Lord Camden, and in the uprising which followed a civil war ensued, lasting for over five months, at the cost to England of $200,000,000 and about 20,000 men.

Though the "United Irishmen" were defeated, the society reappeared under the name of "Ribbonmen," so-called because they recognized each other by certain ribbons. As the "Ribbonmen" were composed of Catholics, the Protestants organized the "Orangemen." These two opposing bodies were soon involved in fierce hostility with each other, and nearly all the peasantry, for a time, belonged to either the one or the other. From the ranks of the "Ribbonmen" issued a new society called "St. Patrick's Boys." Their oath was: "I swear that my right hand be cut off and be nailed to the door of the prison at Armagh, rather than to deceive or betray a brother; and to persevere in the cause to which I deliberately devote myself; to pardon neither sex nor age, should it be in the way of my vengeance against the Orangemen."

CHAPTER XXI.

THE ORANGEMEN,

When founded in Ireland, in 1795, was a secret political society composed entirely of Protestants. The name was taken in honor of King William the Third, Prince of Orange. The professed object of the society was "to support and defend the reigning sovereign of Great Britain and Ireland, and the succession to the throne in the present royal family as long as it remains Protestant." Working men and men without much wealth joined the society at first, but when the society spread rapidly over Ireland, England and the British possessions, people of all classes began to seek initiation. The society felt itself so strong in Canada in 1860 that it attempted to compel the Prince of Wales, during his visit there, to recognize the order and to pass under its arches and banners, which the Prince, however, refused to do.

Though the society met with much opposition from the British House of Commons, it has still much influence in England and her possessions. To concede something to the spirit of the age and American principles, members of the society in the United States proclaim themselves theoretically the friends of religious toleration, but facts have shown, within my own personal observations, this, as in most similar cases, to be a mere delusion.

CHAPTER XXII.

THE FENIANS.

Agitation for separating Ireland from England has been kept up for over one hundred years by the people of Ireland, not only at home on the island itself, but wherever Irish emigrants made their home on the face of the earth. The different societies mentioned before being defective and not successful, new organizations arose to take their place.

In 1857 the "Phœnix Society" in Ireland was reorganized in the United States under the name of "Irish Revolutionary Brotherhood," "Nationalists" or "Fenian Brotherhood." The name may have been taken in honor of Fingal, also named Finn or Fionn of Ossian, a commander of an Irish home guard or militia which existed in the Third Century.. Although the chief officers of the Order in the United States were known, the society was from the very start, a secret one. It spread rapidly over every state in the American Union and the British possessions. In 1863 a great convention of delegates of the order met at Chicago and avowed the object of the Brotherhood, namely the separation of Ireland, from England, and the establishment of an Irish Republic. The delegates represented fifteen thousand enrolled Fenians, one-half of whom were in the Union army. The assembly proclaimed the Fenian

Brotherhood to be strictly in accordance with the laws of the United States, ignored partisan politics and differences of religion, and declared the Irish people to be a distinct nationality with James Stephens as president; to whom with central officers elected by an annual congress, state officers elected by state organizations, and centers elected by circles, the directions of affairs should be entrusted. The second Fenian Congress met in Cincinnati in 1865 and about 250,000 members were represented, each of which members was called upon for a contribution of five dollars, and it is said that this call was responded to. About the same time a Fenian Sisterhood was established, and the ladies were not inactive, for in two months from their associating they returned upward of a million dollars to the Fenian exchequer for the purpose of purchasing arms and other war material. The surrender of the confederate armies and the disbandment of the Union forces left free those Irish officers and soldiers on whom were mainly centered the expectations of the revolutionists. Many of the officers went to Great Britain and soon spread their principles among the British troops. The "Fenian conspiracy" spread rapidly over England, Ireland and the British possessions.

On the eighth of September, 1865, a proclamation from Stephens was circulated stating that the time for action had come. "I speak with a knowledge and authority to which no other man could pretend," he says, and concluding: "The flag of Ireland, of the Irish Republic must this year be raised."

In the United States an army of Fenians was organized and marched into Canada, but was defeated by the British troops. For several years efforts were made to

compel England to concessions for the independence of Ireland, but without success. The society had its oaths, pass-words, emblems, its laws and penalties, its concealed stores of arms, its nightly drills, its correspondencies and agents, its journals, and even its popular songs and ballads, and plenty of money in the hands of its leaders who drew large salaries.

The Irish Bishops repeatedly warned their people against joining the Fenians and many of them publicly denounced the society as a secret one whose principles were forbidden by Catholic morals.

On January 12, 1870, the Roman authorities issued a decree forbidding all Catholics to become members of the Fenian Brotherhood.

The "Molly Maguires" were a secret society which, both in Ireland and the United States, was accused of many outrages during the years from 1863 to 1875. Clan-na-Gael is the name of the latest Irish society which according to Le Caron in his "Twenty-five years in the Secret Service," was organized with a "Masonic form of ritual, grips, signs, pass-words, and terrorizing penalties." The Clan announces itself to be: "The vanguard and embodiment of Irish nationality, the motive power which animates and regulates the Irish struggle, and has nobly kept the national flag and national principles to the front in dark and evil days." Though the membership is not very large, the Order is manipulating its forces in various ways to further its objects.

CHAPTER XXIII.

THE CARBONARI.

Centuries ago the wood-choppers and charcoal-burners of the forests of Germany, France and Switzerland had a kind of union among themselves for their mutual protection against robbers and enemies. In the French department of the Jura the hewers of wood called themselves "le bon cousinage" (the good cousinship) and this society spread into Italy during the time of the first Napoleon. Refugees from political feuds, victims of tyrannical rulers, revolutionary leaders, and escaped prisoners often made their homes among these dwellers of the forests and employed themselves in cutting wood and making charcoal. Under pretense of carrying it for sale, they introduced themselves into the villages and bearing the name of colliers, carbonajo, or Carbonari, they easily met their partisans and mutually communicated their different plans. They recognized each other by signs, grips, and pass-words. When Napoleon I. had invaded Italy the Carbonari declared themselves a political society determined to free Italy from the foreign intruder. Gradually the leaders avowed an Italian Republic, and when the expelled dynasty was reinstated upon the throne of Naples, they assumed an attitude of uncompromising hostility against monarchism. Their program was: "Italy shall be free and inde-

pendent. Its boundaries shall be the three seas and the Alps. Corsica, Sardinia, Sicily, the seven islands along the coast of the Mediterranean, Adriatic, and Ionian seas, shall form an integral part of the Roman Empire of which Rome shall be the capital." The reigning sovereigns were to be disposed of and at the death of the Pope the society was to take hold of the Papal states and the College of Cardinals was to be abolished. The new Italy was to be called by its ancient Latin name, Ausonia. All means leading to their object were deemed just. Though in their aggressions against the ruling sovereigns the Carbonari were defeated and their leaders arrested and the organization disbanded, their principles found followers and their aim an apparent realization when on October 8, 1870, Victor Emanuel declared himself in a manifesto from the Quirinal at Rome, King of United Italy.

The Carbonari had three degrees of fellowship. According to their ritual the places of their meetings were called barraca or collier's hut; the interior of the barraca was called the vendita (from the sale of coals) and its arrangement most simple. At the end of the barn-shaped vendita there must be three blocks of wood, each supported by three legs, for the Grand Master and his two assistants. On the block for the Grand Master there must be the following symbols: A linen cloth, water, salt, a cross, leaves, sticks, fire, earth, charcoal, a crown of white thorns, a ladder, a long pole, a shovel, a ball of thread, three ribbons—one blue, one red, and one black. A furnace and a tree with the roots in the air finish the symbolic furniture. There must be an illuminated triangle on the right and left with the arms of the vendita and the initial letter of the pass-word of

the first degree. The Grand Master and the two assistants hold hatchets in their hands. The members sit along the walls on wooden benches without backs. The symbols are thus explained: The furnace is the collective work at which the Carbonari labor; the sacred fire they keep alive is the flame of liberty with which they desire to illumine the world. Charcoal is the fountain of light and warmth that purifies the air. The tree with the root in the air is a figure of kingdoms destroyed and thrones overthrown. The cross serves to crucify the tyrants that persecute us; the crucifix reminds us of our redemption. The crown of white thorns means the trouble and struggle of Good-Cousins; the crown that is to pierce the tyrant's head. The thread commemorates that the Mother of God spun it; it denotes the cord which is to lead the tyrant to the gibbet and the ladder will aid him to mount it. The leaves are nails to pierce his hand and feet. The pickaxe will penetrate his breast and shed his impure blood. The axe will separate his head from his body. The salt will prevent the corruption of his head, that it may last as a monument of the eternal infamy of despots. The pole will serve to put his head upon. The furnace will burn his body. The shovel will scatter his ashes to the wind. The water will purify us from the vile blood we shall have shed. The linen will wipe away our stains, etc.

The initiation into the first degree was similar to that in other secret societies, apparently harmless in order to dupe the candidate. In the second degree the candidate represented Christ, the Grand Master took the name of Pilate and his two assistants those of Caiphas and Herod: the Good Cousins are then called the people.

The candidate is first led to the Garden of Olives and there repeats the words of Christ in a mutilated form: "If the sufferings I am to undergo are to be useful for men I do not ask to be freed from them, but thy will, O Lord, and not mine be done." Having taken a draught from a cup filled with bitter drink the candidate is brought before Pilate and accused of being a disturber of the people and ambitious, desiring to destroy the religion and govern the people. He is then led to Caiphas and from him to Herod. Herod asks him who he is and the reply is: "I am Jesus of Nazareth, the Son of God." A white garment is put on him and, being brought back to Pilate, the master of ceremonies says: "This is Jesus of Nazareth, King of the Jews." The candidate is then scourged, a crown of thorns placed upon his head, and then Pilate says: "Ecce homo," but people cry, "Crucify him; his blood be upon us and our children." The sentence of death is pronounced, the cross laid upon the shoulders of candidate when the people cry: "Mercy, mercy." The candidate takes an oath binding himself under the penalty of having his body cut to pieces and burnt if he should prove false. The higher degree of Grand Elect was conferred only upon those who had proved their efficiency for work by having manifested their hatred for the rulers of ancient Ausonia (Italy.) The candidate had to take the following oath: "I, N. N., a free citizen of Ausonia, swear before the Grand Master of the Universe, and the Grand Elect Good Cousins, to devote my whole life to the triumph of the principles of liberty, equality and progress, which are the soul of all the secret and public acts of Carbonarism. I promise that, if it is impossible to restore the reign of liberty without a

struggle, I will fight to the death. I consent, should I prove false to my oath, to be slain by my Good Cousins Grand Elect; to be fastened to the cross in a lodge, naked, crowned with thorns; to have my belly torn open the entrails and heart taken out, burned, and the ashes scattered to the wind. Such I swear." The Carbonari spread the report that they had the approbation of the Holy See and for a time succeeded in deceiving the ignorant masses. Pius VII condemned them repeatedly in 1814, 1815 and 1821; as also Leo XII in 1825. The society spread into France where it assisted in the Revolutions that agitated that country, during the last century.* Giardiniere was the name of the women's branch of the Carbonari, the word meaning garden-women, each sister taking the name of a flower.

THE MAFIA

Is the society of Italians which has been prominently before the people both in Italy and the United States during the last twenty years. The candidate, upon his knees, places the point of a stiletto upon his bare breast over the heart, and swears that he would plunge the blade into his heart rather than betray his brothers in the Mafia. The society was accused of killing the Chief of Police of New Orleans in 1890, and eleven of its members, who had been arrested and acquitted of the charge, were taken from the jail by a mob and lynched.

* In 1835 Malegari described the reason d'etre of the Carbonari in these words: "We form a union of brothers in all parts of the earth; we all strive for the freedom of mankind; we wish to break every kind of yoke."

CHAPTER XXIV.

ODD-FELLOWS.

The Cyclopædia of Fraternities enumerates the following Orders of Odd-Fellows: Albion Order of Odd-Fellows; Ancient and Honorable Order of Odd-Fellows, Kent Unity; Ancient Independent Order of Odd-Fellows; Ancient Noble Order of Odd-Fellows; British United Order of Odd-Fellows; Derby Midland United Order of Odd-Fellows; Economical Order of and Independent Order of Odd-Fellows; Grand United Order of Odd-Fellows: Improved Independent Order of Odd-Fellows; Independent Order of Odd-Fellows; Household of Ruth; Independent Order of Daughters Militant of Odd-Fellows; Independent Order of Daughters of Rebekah of Odd-Fellows; Independent Order of Imperial Order of Muscovites of Odd-Fellows; Independent Order of Patriarchs Militant of Odd-Fellows: Independent Order of Manchester Union of Odd-Fellows; Kingston Unity of Odd-Fellows; Leeds Unity of Odd-Fellows; Leicester Unity of Odd-Fellows; Loyal Union Order of Odd-Fellows; Norfolk and Norwich Unity of Odd-Fellows; Ancient Imperial Independent Nottingham Order of Odd-Fellows; Patriotic Order of Odd-Fellows; Staffordshire Order of Odd-Fellows; United Order of Odd-Fellows; Odd Ladies; Odd Sisters, and West Brunswick Order of Odd-Fellows.

Odd-Fellowship as an order dates back, according to the Encyclopædia Britannica, to the year 1745, when the first Lodge was founded at Southwark, England. In 1819 the first Odd-Fellow Lodge was organized in the United States at Baltimore, Maryland; and today the order claims to have the largest membership of any benevolent Fraternal Order.

Neither in this, nor in any subsequent description of an Order, do I deal with the beneficiary or the financial doings thereof, but confine myself to proving the religious character, which will be evident from a careful perusal of the extracts I make from the rituals.

Rev. A. B. Grosh, the author of "Odd-Fellow's Improved Pocket-Manual," says: "Our institution has instinctively, as it were, copied after nearly all secret associations of religious and moral character. * * * In Egypt, the most ancient among the ancient Kingdoms, an institution of this kind existed from the earliest period." On page 27 of the Manual he tells us "the Fatherhood of God and the Brotherhood of Man are its foundations of precept and of practice."

On page 109 a. f., we are told: "The internal, truly living spirit of Love and of universal fraternity, pervading all our rituals and ceremonies, recognized in emblems, colors, and regalia; using every adjunct for strengthening its influence on the soul; speaking to ear and eye in every lecture, charge, sign, and token, and to the touch in grip and pressure; and manifesting itself silently like rain, and sunshine and electricity, in beneficent organizations and institutions; this soul of all its teachings and workings of Odd-Fellowship, the hidden name in the white stone, which he knoweth best who most truly possesses it. The Fatherhood of

God and the brotherhood of Man, then, are the great principles of our Order, embodied in the mottoes thereof, 'In God we trust,' and 'Friendship, Love and Truth.'

" * * * The most important uses and aims of Odd-Fellowship are: the imbuing of the minds of our brethren with proper conceptions of their powers and capabilities, giving them just and practical views of their duties and responsibilities, exhibiting their dependence upon God, and bringing them to a knowledge and practice of the true fraternal relations between man and man. * * * To one whose generous heart delights in well doing, and admires our principles, and desires to find means for increasing his usefulness to suffering men, our Order presents the strongest inducements. We open for him a field beyond the limits of his party or his church, as well as within it, needing his labors and offering joyous recompense for his toils. No church in its present state is extensive enough in its fellowship to embrace many good men who need the ministration of kindred spirits, nor far-reaching enough to reach even its own members when distant from it, and needing aid and protection."

In the "North West Odd-Fellow Review" of February, 1895, we find this: "Our own and kindred associations would never have been called into existence if the churches had done their duty, and, as a matter of fact, our prosperity is mainly due to the great want felt for such institutions. And, when I call to mind the vast amount of work which has been accomplished by our Order, how it has alleviated the sufferings of humanity, has nourished the widows and orphans, and given new life and hope to many a fallen brother, and

contrast it with the havoc which has from time to time been wrought, the lives that have been sacrificed, the bloodshed and indignities heaped upon mankind in endeavoring to uphold some church doctrine which in all probability will cut no figure whatsoever when we meet at the final tribunal; I incline to the belief that the strong hand of Providence will continue to guide and sustain us in the work which we have undertaken, no matter what the rule of any church may be to the contrary."

In the May number of the same Review for the same year we read: "The teachings of Odd-Fellowship tend to liberalize the mind, broaden the lives, deepen the springs of action and give us a clearer conception of our duties to ourselves, to our fellow creatures, to our country and to our God.

"The principle of our Order is one divine in origin, universal in application and elevating to all who embrace it. * * * No home can be an ideal one unless the principles of our good and glorious Order are represented therein, and its teachings made the rule of life."

The Past Grand, in his charge to candidate, says: "Odd-Fellowship is founded upon that eternal principle which, recognizing man as a constituent of one universal brotherhood, teaches him that as he came from the hands of a common parent he is bound to cherish and to protect his fellow-man. It thus presents a broad platform upon which mankind may unite in offices of human benefactions. Under its comprehensive influence, all the nations of the earth may concentrate their energies for the good of the common race. Based upon certain truths which are like ax-

ions among all nations, tongues and creeds, its sacred tolerance presents a nucleus which, by its gentle influence, gathers within its orbit antagonistic natures, controls elements of discord, stills the storm and soothes the spirit of passion, and directs in harmony man's effort to fraternize the world. This is the great first principle of our fellowship, which we denominate fraternity, a universal fraternity in the family of man.

" * * * We seek to improve and elevate the character of man, to imbue him with proper conceptions of his capabilities for good; to enlighten his mind, to enlarge the sphere of his affections; in a word, our aim is to lead man to the cultivation of the true fraternal relations designed by the Great Author of his being."

The meetings open and close with prayers. At the opening the Chaplain shall say:

"Thou King eternal, and invisible, the only wise God, our Saviour, Thou art the Sovereign of universal nature, the only true object of our best and holiest affections. We render Thee hearty thanks for the kind Providence which has preserved us during the past week, protecting us from the perils and dangers of this life: and for permitting us now to assemble in Thy name for the transaction of business.

"We humbly beseech Thee, our Heavenly Father, to preside over our assembly, to breathe into our hearts the spirit of love and of a sound mind; and may each and all be governed by an anxious desire to advance Thy glory and ameliorate the condition of mankind.

"Let Thy blessing rest upon our Order, upon all the Lodges, Grand and subordinate, belonging to our entire family of brothers. Let Friendship, Love and

Truth prevail, until the last tear of distress be wiped away, and the lodge below be absolved by the glory and grandeur of the Grand Lodge above. This we ask in humble dependence upon, and in most solemn adoration of Thy One mysterious and glorious Name. Amen."

About Initiation, the Rev. Grosh has this to say:

"Every Odd-Fellow should keep clearly impressed on his mind and heart the lessons taught at initiation. They are a guide to understand properly all that follows after—an epitomized summary of the great principles and objects of the Order. They contain the germs which after instruction and his own practice should develop and mature into blossoming and fruitfulness. In one word, what regeneration by the word of truth is in religion, initiation is in Odd-Fellowship."

The Degree of Friendship is based on the history of David and Jonathan as related in the First Book of Kings.

"Odd-Fellows of the First or Friendship Degree should maintain their feelings and friendship to a brother under the most severe tests. Let David be true to Jonathan, and Jonathan be true to David." (Odd-Fellow's Monitor and Guide, by Rev. T. G. Beharrell).

On pp. 55, 56 and 57 of the same, he says: "The Degree of Brotherly Love brings before us the inimitable parable of the Good Samaritan, and all the impressive teachings of the degree on the principle of brotherly love can be called to our remembrance as we read:

"'And a certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of

his raiment, and wounded him and departed, leaving him half dead." (He lies by the roadside weltering in his blood, and, though conscious, he is unable to help himself. His money is stolen, his raiment is taken off and carried away, while his wounds are gaping and bleeding, and death is staring him in the face).

"'And by chance there came down a certain priest that way, and when he saw him he passed by on the other side." (Here was a functionary of the Jewish church who heard the groans of the wounded man and saw him in his helplessness, but had no sympathy awakened in his breast).

"'And likewise a Levite, when he was at the place, came and looked at him, and passed by on the other side." (There was another who assisted in the services of religion, but his feelings were not enlisted; he asked no questions of the sufferer).

"'But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him. And on the morrow, when he departed, he took out two pence and gave it to the host, and said unto him, "Take care of him, and when I come again I will repay thee." Here was a man who had broken over party prejudice and distinctions, and showed that his religion was not devoid of compassion. This is brotherly love. This is genuine kindness—all that is beautiful and lovely combined. Self and prejudice is sacrificed on the altar of humanity, goodness and mercy. The ties of our brotherhood are not easily broken, and this parable gives us an answer to the question, Who is my neigh-

bor? and we readily see that the Good Samaritan was a neighbor to him who fell among thieves. We accept the injunction of the great Teacher, "Go Thou and do likewise."

When the candidate is admitted to this Degree he is asked what he wants, and the Vice-Grand answers: "Admit him, that he may be instructed in the divine lesson of humanity." When the candidate has taken the usual obligation, he is told "Heaven has witnessed your vows, and the Common Father has smiled on that compact."

In the third or highest degree of Odd-Fellowship, in the Subordinate Lodge, the Noble Grand is dressed as High Priest during a certain part of the performance.

Says Rev. Beharrell, page 59: "When the mysteries of this degree are given, he (candidate) graduates, and in the use of his knowledge goes forth to a practice of what he has learned—an exemplifictaion in his life of the principle of our Order. He is now to represent the ministers of God at the sacred altar in the performance of their work and office."

The candidate who applies for admission in this degree of Truth is asked "why does he seek to obtain this degree?" and the answer is: "Because Truth is the Imperial Virtue." Noble Grand: "What does he expect from the Truth?" Conductor: "That it will teach him his duties to God and to his fellow-men."

The candidate is dressed in a white robe and a stole put around his shoulders. The symbols and emblems of the Order are then explained to him. When this is done the Noble Grand, dressed as High Priest, will say: "My brother, you are now admitted to

the Third Degree, known as the Priestly Order. You have already been informed that it is dedicated to the principles of Truth. You were prepared for admission by having placed on you a white robe. This was intended to represent the purity of truth. But the emblematic color of this degree is scarlet, implying that truth is an Imperial virtue. The pure white robe is an external symbol, representing that your lips should speak the truth, and at all times be ready to administer words of affection to a brother requiring consolation. You are now placed in a position among us to gain rank, and the highest in the lodge. It, therefore, becomes your duty to enforce by example as well as by precept, the tenets of our Order. Its mysteries are confided to your charge; you are to preserve them inviolate; duty and honor, your own solemn vows, all required that you be faithful, and that you also guard your brethren against any breach of fidelity. Be true and steadfast in this as well as in all things, and thus demonstrate that merit constitutes the great title to our privileges, and that on you they have not been undeservedly conferred."

CHAPTER XXV.

ENCAMPMENT ODD-FELLOWSHIP

Is properly called Patriarchal, and consists of the three degrees of Patriarchal, Golden Rule, and Royal Purple. A part of the dressing of an Encampment room is the Tent and Crook, and tells us that the Patriarchs dwelt in tents or had movable dwellings and were shepherds watching their flocks. The motto of our Order is carried into Patriarchal Odd-Fellowship and exemplified in a different style.

Friendship is taught and impressed in the way of hospitality to a stranger and toleration as to religious faith. Abraham entertained angels in the guise of men, and we are taught to entertain strangers because some have entertained angels unawares, and we may do the same. Abraham, under the title of Abram, is represented as driving a man from his tent and out into the wilderness because he did not worship his God. He was reproved and required to call back the stranger and bear with him in his difference of opinion and service.

Love is taught and strongly impressed upon the heart by an exemplification of the Golden Rule, "Whatsoever ye would that others should do to you, do ye also even so to them." Those of every nation, clime, kindred and custom, with all their conflicting interests are

ranged side by side and the moral law is presented as a basis on which they may all meet and unite in service to the Supreme Ruler of the universe and in offices of human benefactions.

Truth is taught in the mimic journey of life, and the importance of care as we pass from point to point, and make watch after watch until the end is reached and we pass from labor to rest.

The motto of Encampment or Patriarchal Odd-Fellowship is "Faith, Hope and Charity," and under this motto and guided by these principles, we go forth to do the work of life. They are the three pillars on which the structure rests. An exercise of Faith gives us the groundwork for the Hope and inspires us to the exercise of Charity, that greatest of all the virtues, "and now abideth Faith, Hope and Charity, these three, but the greatest of these is Charity." (Beharrell—Monitor and Guide). The ceremonies in these Encampment Degrees are quite lengthy. I will therefore only copy what refers strictly to the religious part thereof. "The High Priest of an Encampment shall wear a robe made of purple fabric, trimmed with ermine or white fabric, a mitre, breastplate, white surplice of muslin or silk, etc.

The Chief Patriarch shall wear a purple gown, yellow belt; turban with black band and yellow top and a crook."

The High Priest acts, during part of the initiation, as Abraham, in the Patriarchal Degree, and the candidate is given the name of Isaac. After passing through the usual preliminary exercise the candidate is brought before Abraham and this takes place:

Abraham: "You give me great joy, my son. Your

footsteps have been led to Beersheba by the finger of God. He has commanded me to make a three days' journey to the land of Moriah and there offer up to Him a sacrifice."

Junior Warden (for Isaac): "Let obedience crown your head. Honor the Lord's behest, and make no delay in fulfilling them."

Abraham: "My son, you speak wisely, and we will proceed on the three days' journey."

(A procession is formed, headed by the High Priest as Abraham and the candidate as Isaac, the latter being blindfolded and carrying a bundle of sticks. A psalm or ode may be sung. The altar is placed to suit. On arriving at the place for the altar the blindfold is removed).

Abraham: "Here, my son, we will erect an altar, for this is Mount Moriah."

Junior Warden (for Isaac): "What shall we do for a sacrifice?"

Abraham: "Be patient, my son, and the Lord will provide one."

(The altar being in readiness, the Watches, one or more, stand near, holding torches).

Abraham: "We have been blessed hitherto, and we must hasten to serve the Lord, for His will must be done, that we may realize honor and glory. His command that I, Abraham, shall make this sacrifice, is not for an idle purpose, but it may serve as an illustrious example to generations unborn, to show that God ever blesses the obedient, and accords to them prosperity. My son Isaac, be not surprised; it is God's order that you shall be sacrificed. The angel of the Lord shall gather and keep your ashes in a golden urn as a mem-

orial of your submissive obedience, and of my faith in God."

(A bowl of water and a towel are provided).

Abraham: "Patriarchs, let us place the fagots on the altar. Isaac, wash your hands with me in this bowl which contains pure water. With this white linen dry your hands." (They wash and wipe their hands). Patriarchs, place Isaac upon the altar."

(The candidate, as Isaac, is blindfolded and caused to kneel on the altar).

Abraham: "Let us unite in praise to God."

(Patriarchs surround the altar. Lights are turned low. Torches are lighted, ready to fire the altar. The High Priest, as Abraham, stands with his left hand on Isaac, right hand elevated, and recites the first four verses of Psalm XXIII, as follows:)

Abraham: "The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters..

"He restoreth my soul: he leadeth me in the paths of righteousness for His name's sake.

"Yea, though I walk through the valley of the shadow of death, I fear no evil: for Thou are with me, Thy rod and Thy staff they comfort me."

(The above may be chanted.) A short pause.

Abraham: "Now, let the torch be applied."

(At a distance from the altar the muffled gong is struck three times. A short pause.)

Abraham: "Let the fagots be fired."

(Imitation thunder. The gong is again struck three times, followed by a short pause).

Abraham: "Isaac is not to be sacrificed. Let him

be removed from the altar and restored to light, and become a member of the Patriarchal family, and I will return and dwell at Beersheba."

Here the symbols and emblems of the Degree are explained and the signs and pass-word given.

The second Encampment degree is called "The Golden Rule." The Patriarch, who is admitted to this degree is brought by the Junior Warden before the High Priest.

Junior Warden: "Most Excellent High Priest, I present to you Patriarch ———, who has taken the obligation of this degree.

High Priest: "Patriarch, you have been taught to recognize as a cardinal virtue the Golden Rule, which commands us to do unto others as we would have them do unto us. Here we endeavor to inculcate a just observance of the high moral affections and duties for the enforcement of which society can not enact a code.

"Here no artificial distinctions of nation, sect or tribe are recognized. All stand upon a common level, and are alike entitled to that consideration and regard which each claims for himself. The rule by which we walk is founded upon the immutable truth that all men are brethren; but the code of society regulates the degree of association. From one common source the existence of all is derived, and we are bound to each other by common ties. A nerve of the same life runs through the human race and gives to each an interest in all that live. Recognizing as we do this bond of union, the evils that afflict our brother-man become in a measure our own, his misfortunes are our misfortunes, and his sufferings do but increase the pains that shoot through

our systems, and render life so feverish and fitful. If we smite him we smite a member of our own body, and if we strike for his blood, our own flesh shall feel the wound.

"From all this vast brotherhood we claim sympathy in distress, truth in intercourse, and free and full toleration. As we claim these for ourselves, and yield them up at the mandate of none, so we are bound freely and fully to accord them to others."

High Priest: "Junior Warden, you will retire with the candidate."

(Junior Warden and candidate retire for a time so as to give an opportunity for arranging everything for further proceedings. The members of the lodge assume different costumes representing the different races of men: the White, Brown, Yellow, Red and Black; and the creeds of Jews, Pagan, Christian, Mohammedan. When everything is in readiness both Warden and candidate re-enter).

Junior Warden (to candidate): "You see before you representatives of the different peoples of the earth.. There is the White race, now scattered throughout the world. Its origin was in ancient Asia, the region once occupied by Adam, Noah and Abraham, but now overrun by semi-barbarous hordes as different in religious faith as in manners. Many of them still cling to the ancient worship of Judaism, some to the Crescent and some to the Cross. The religion of the Cross prevails where civilization exists, and yet its devotees are divided into sects as antagonistic in creed as though they were dissimilar in origin..

"The Brown race inhabits parts of Southern Asia.

It is far advanced in the arts and sciences. Its temples of worship are of great splendor, and exhibit architectural skill equalling that of any other people. Its religion is Paganistic, and its social habits are defined by strict and rigid caste.

"The Yellow race, consisting of the Mongolians of Asia, are votaries of Pagan rites according to the teachings of Confucius. For centuries they have given practical evidence of advanced mental power, by the production of handiwork whose mysteries have remained unfathomed by other races.

"The Red race consists of unlettered savages, roaming through the pathless wilderness, chasing the fleet deer with the quiver and bow. The sun, moon, and the myriads of stars receive their profound adoration as symbols of an eternal Great Spirit.

"And there you behold the Black race. It inhabits, as borders, the wilds of Africa. In general they are barbarians and monsters in the practice of the most dire rapine, yet some of them are more gentle—as the Nubians, who dwell upon the burning sands of the Equator and dance to the music of a reed beneath the spreading palm.

"In recognition of the Benign Power that created all things, man seeks to honor the Creator by ceremonies of adoration. That group embraces men of different creeds, who are followers of the Christian religion, and there is the Pagan, a worshiper of idols, or of the elements of fire. And here are the intolerant and persecuting Mohammedans, who are ever ready to immolate the man of another creed upon the altar of their own peculiar faith."

(The candidate is again blindfolded and conducted around the lodge, whilst the brethren representing the different nations and creeds seat themselves among the Patriarchs. The lights are turned up and the blindfolding removed).

Chief Patriarch: "Patriarch, look around you. Behold the change a few moments have wrought, emblematic of that change which shall occur when the Golden Rule shall have asserted its power and obtained its dominion over the world. The high and impassable barriers that separate man from his fellow-man are broken down. All sit together as brothers in harmony and love. The descendants of Abraham and the followers of the Crescent are co-mingled with those of the Cross as one happy family, knowing no diversity of faith or creed, and a calm repose has come upon the elements of strife. The spear of the warrior is broken and the sword of the conqueror lies rusting in the scabbard, and discord and contention shall be known no more."

(The usual instruction given after each initiation about the emblems, symbols, signs and grip are here given to the new member).

The Royal Purple or Third Encampment Degree is conferred only upon such Patriarchs as have been apt scholars in the previous degrees. The initiatory ceremonies represent man's journey through life. The candidate is, as usual, blindfolded, and led over rough roads, hears sweet music, afterwards followed by great noise, clap of thunder, sound of arms, etc., followed by music and then a bridge is crossed, when candidate is brought to a halt before the presiding officer.

Guard: "Most Excellent High Priest, a pilgrim has arrived, and desires your blessing."

High Priest: "Present the pilgrim. (He is presented.) Restore him to light." (Blindfold is removed).

High Priest: "Patriarch, I welcome you to this temple of our Order; your progress hither may have appeared tedious, but we trust that the lesson you have gathered by the way will prove profitable. All human excellence is the reward of perseverance, toil and danger, such as we have endeavored to picture to the imagination in the mimic journey of life through which you have been conducted—a scene that has not been rehearsed for idle amusement, but to awaken rational meditation in a mind as mature as yours. * * * "

The new Patriarch is instructed in all the secrets of the order, its signs, emblems, etc., and the ceremony closed with the following prayer:

"Father of Mercy, God of love, we beseech Thee, of Thy great goodness to defend us from peril and danger this night. Let Thy blessing rest upon us; and may all our works—begun, continued and ended—redound to Thy glory and the happiness of all mankind. Amen."

Surely it is evident that Odd-Fellowship is a religious organization. The women branches of the Order have a similar ritual with an oath, etc.

CHAPTER XXVI.

DEGREE OF PATRIARCH MILITANT OF THE I. O. O. F.

"Patriarchal Proclamation calling a meeting:

Lot, my brother's son, has been taken prisoner by Chedorhaomer, King of Elam, and carried away into captivity. Now, therefore, I do command all of my trained servants, born in my own house, to report without delay, at my tent beneath the Oak of Mamre, near Hebron, there to be enrolled and supplied with weapons of war, and march at once in pursuit of the enemy; recapture my brother's son at all hazards, and bring him back to his home. ABRAM,

Patriarch."

The candidate has to take the usual solemn obligation —always to conceal and never to reveal, etc., and is instructed in the object of the Order, its signs, etc., and then the Commandant shall say:

Commandant: "Sir, you have now attained the highest and most exalted rank in Odd-Fellowship. Step by step you have been deservedly advanced to this high and honorable distinction, and I am gratified that you have been found worthy to be enrolled as one of our number. The true soldier, engaged in a just warfare, presses forward and strikes valiantly against the stronghold of the adversary, never yielding until that adversary capitulates. He is not easily turned aside;

he fears no danger, he heeds no voice excepting that of his commander; and when the conflict is ended, he is equally ready to grant quarter and regard the rights of those who can no longer protect themselves.

"So you, as a soldier in our cause, must always earnestly contend for those reforms best calculated to promote the moral welfare and advance the condition of mankind. Upon all questions affecting the good and well-being of the community in which you live, you must have an opinion of your own, which you should fearlessly express whenever occasion may require; yet at all times bearing in mind that others have an equal right to entertain honest opinions of their own.

"On taking the obligation you were required to kneel, in token of obedience to those in authority, and of proper humility; you were required to place your right hand over your heart, to indicate the sincerity of your purpose to faithfully adhere to your sacred pledge of honor; and your left hand was made to grasp the naked blade of the sword, in order to teach you that justice will sooner or later overtake you, should you disregard your obligation. * * * "

CHAPTER XXVII.

KNIGHTS OF PYTHIAS.

This Order of Knighthood is a secret society, founded in 1864, at Washington, D. C., by prominent Freemasons. The ceremonial is founded on the story of Damon and Pythias, and the principles are: Friendship, Charity and Benevolence, with the motto "Be Generous, Brave and True." The first or initiatory rank is that of Page; the second, the Armorial rank of Esquire; and the third, the Chivalric rank of Knight.

The Chaplain in the Order of Knights of Pythias is called Prelate. At the opening of a "Castle," as the meetings are called, he says:

Prelate (standing): "My station is at the left of the Chancellor Commander, opposite the altar. My duties are to administer the obligation, to offer invocations to the Deity and ask His blessing upon our brotherhood; and to perform all other services required of me by the laws of the Order and the by-laws of this Lodge."

The Chancellor, explaining his duties, asks:

"What is the duty of every member of this Lodge?"

All: "To avoid anger and dissension; to work together in the spirit of fraternity; to exemplify the friendship of Damon and Pythias."

Chancellor Commander: "To aid us in this work, the Prelate will invoke the divine assistance."

Prelate: "Supreme Ruler of the Universe, we humbly ask Thy blessing upon the officers and members of this Lodge. Aid us to avoid anger and dissension: help us to work together in the spirit of fraternity; and inspire us to exemplify the friendship of Damon and Pythias. Hear and answer us, we beseech Thee. Amen."

All: "Amen."

OPENING ODE.

God bless our knightly band,
Firm may it ever stand,
Through storm and night.

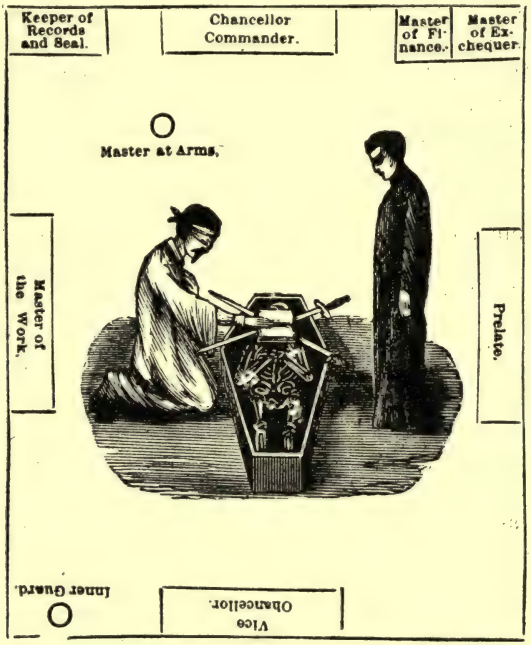
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our Order save
By Thy great might.

For this our prayers ascend
God bless, protect, defend,
God guard our rights;
Thou who art ever nigh,
Viewing with watchful eye
To Thee aloud we cry
"God save the Knights."

The Master-at-Arms goes up to the altar, opens the book of laws and places the sword of defense in proper position.

At the initiation for the rank of Page the ritual prescribes:

"On two trestles, twelve inches high, covered by a black pall reaching to the floor, shall be placed an open coffin, which shall contain a skeleton. On the coffin shall be two crossed swords, with the hilts towards the Prelate, and on these the open book of law."



In above diagram the regular STATION of each officer is correctly shown and the illustration correctly shows the Prelate standing opposite Candidate but the Master at Arms should stand at the right of the Candidate.

The candidate is blindfolded and a white sash, extending from the right shoulder to and below the left hip, is put upon him.

When he is brought before the Prelate this official says:

" * * * Master-at-Arms, require the stranger to kneel upon both knees, place his left hand upon his left breast, and his right hand, palm downward, on the book of law."

The hoodwink is removed and the candidate says: "I, N. N., solemnly promise that I will never reveal the password, grip, signs, or any other secret or mystery of this rank, except in a Lodge of this Order, recognized by and under the control of the Supreme Lodge Knights of Pythias of the World, or when being examined by the proper officers of a Lodge, or to one whom I know to be a member of this rank. I further promise that I will not become a member of, recognize, or countenance any organization using the name of this Order or any derivative thereof, which is not recognized by and under the control of the Supreme Lodge Knights of Pythias of the World. I further promise that I will obey the laws and, as far as possible, comply with the requirements of the Order. I further promise that I will heed the teachings of this rank, and seek to profit thereby; and, as I meet the members of this Order, I will endeavor to exemplify, in my conduct and my demeanor toward them, the principles of friendship embodied in the lesson of to-night. To the faithful performance of this obligation I pledge my sacred word of honor. So help me God, and may he keep me steadfast."

All: Amen.

Prelate: Stranger, by this vow you are bound until death.

All: Even unto death.

(A short advice is given, an anthem sung:)

"In the deep hush o'er the earth is stealing,
Father, I come to thee;
In humbleness of heart I bow, appealing—
Be merciful to me,
Be merciful to me.

Patriarch: You will now arise. My friend, you have pledged your sacred word of honor—man can give no higher pledge. You have called upon the Ruler of the Universe to aid you in keeping the obligation inviolate.

(Between candidate, master-at-arms and vice-chancellor a conversation takes place till candidate is brought before the station of vice-chancellor.)

Master-at-Arms: Vice-Chancellor, I present to you a friend who desires to receive further instructions.

V. C. (standing): How am I to know that he has taken the obligation of the rank of page?

M. A.: He is in possession of a sprig of myrtle.

V. C.: What does the myrtle symbolize?

M. A.: The friendship which bound Damon to Pythias.

V. C.: How should we exemplify that friendship?

M. A.: By the practice of fraternity.

V. C.: I accept the emblem (takes it from him) as an evidence of your intention to join us in the practice of fraternity; and I will now instruct you in the secret work of this rank.

(This is done, and then candidate is brought before the Chancellor Commander, who standing says:)

The friendship of Damon and Pythias shines through the mists of centuries, a glowing tribute to the humanity of the past. It was made the sweet song of ancient

Greece, and is immortalized in the permanence of our order.

Damon, a senator of Syracuse, had incurred the displeasure of Dionysius,* and was under sentence of death. Many delighted to honor him when he wore the robes of office; now he had but one friend in all Syracuse, the companion of his brighter, better days. Pythias was true, and knowing Damon's love of home, he begged the tyrant to grant his friend a respite, that he might see his wife and child before he died, and offered himself as a hostage, as a pledge for Damon's return. The fervor of this strange request touched the heart of Dionysius. It was to him a mystery. He granted the request, and Pythias became a hostage for Damon, who hastened toward home by the distant sea. The mystery deepens—the tyrant cannot solve it. By this decree, in the lone dungeon where Pythias wears the chains, the

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NOTE—This is the Dionysius of whom history, among many other things, tells us this: "Dion, the philosopher, one day gave a sharp reproof to him on account of his cruelty. Dionysius felt highly offended and resolved to avenge himself on Dion. So he took the son of Dion prisoner, not indeed, to kill him, but to give him up into the hands of an irreligious teacher. After the young man had been long enough under the teacher to learn from him everything that was bad and impious, Dionysius sent him back to his father. The object he had in view was this: He foresaw that this corrupted son, by his impious conduct during his whole life-time would cause the father constant grief and sorrow, so much so that he would be for him a life-long affliction and curse. This the tyrant thought was the longest and greatest revenge he could take on Dion for having censured his conduct."

By many it is asserted that the name of Dionysius stands in some Castles, not for the tyrant of Syracuse, but for Dionysius the Greek divinity, the father of wine, the god of drunkenness. He presided over vineyards, and his worship was attended with disgraceful orgies—with wild dances, noisy revels, exciting music and frenzied demonstrations.

fair Calanthe urges her lover to break his bond and fly with her where danger cannot come. He will not go; he has pledged his word; honor is more to him than life, and in his refusal the tyrant marvels still more.

Will Damon return? The love of home, of wife and child, the tender memories that shine like burning stars through the gathering gloom, hold him, until, ere he knows, the last hour of respite is hastening by. Giving a last fond embrace to his loved ones, a last longing, lingering look at his once happy home, he starts for Syracuse, to redeem his promise and save his friend.

The hour of execution is at hand; Damon has not returned and his hostage is brought to the block to suffer in his stead. The evening sun shines golden on the towers and temples of ancient Syracuse as Pythias looks out among the vast throng, who taunt him with the seeming falseness of his friend. Relying upon the honor of Damon, trusting in his word, proud of his friendship, he calls upon the gods to prevent his return, and, in response to the cruel jeers of the mob, proclaims the fidelity of Damon, and turns to meet his fate.

At the last moment, when the headsman's ax is raised, a horseman is seen in the distance, coming with the speed of the wind.

It is Damon—he has been true to his promise. He has saved his friend. The air resounds with the shouts of the populace, in recognition of a virtue that has long been buried under the weight of human selfishness. At the strange scene the tyrant looks in wonderment, and as he looks, the cruel purpose of the hour passes away, and friendship sits upon the throne, wearing the crown "that ne'er encumbers nor can be transferred". The heroes still live, and will live while friendship warms the heart

of man. This virtue is the corner-stone of the Order, and our members are sworn to exercise it toward each other.

Keep sacred the lesson of tonight; and so live that when you come to the river that marks the unknown shore, your hands may be filled with deeds of charity, "the golden keys that open the palace of eternity. I now confer upon you the rank of Page in the Order of Pythias" (invests the candidate with a blue collar.)

In conferring the second degree or Rank of Esquire, the Master-at-Arms brings the candidate before the Prelate and says:

"Prelate, by order of the Chancellor Commander, I present a Page that you may administer to him the obligation of the rank of Esquire. Prelate: Advance your left foot, place your left hand upon your breast, close your right hand, raise your right arm as if to strike a downward blow, and repeat after me:

"I, N. N., solemnly promise that I will never reveal the password, grip, signs, or any other secret or mysteries of this rank, except in a Lodge of this Order, recognized by and under the control of the Supreme Lodge, Knights of Pythias of the World, or whom being examined by the proper officers of a Lodge, or to one whom I shall know to be a member of this rank.

"I specially promise that I will not commit to writing any of the secret work of this Order, so that it may become known; nor will I permit it to be done by another, if in my power to prevent.

"I further promise, so far as may be in my power, to guard the good name of a member of this or any other rank of this Order, and I will not speak ill of him until

I am satisfied, by careful investigation, that he has disregarded his obligation, has violated the laws of his country, or has been guilty of conduct unbecoming a gentleman. I further promise that in my dealings with men, I will endeavor to be careful, cautious, and prudent; and for the frailties of others will exercise the same charity I would ask for myself.

"To the faithful observance of this obligation I pledge my secred word of honor. So help me God and may He keep me steadfast."

In initiating the candidate for the rank of Knight the Master-at-Arms brings him to the dark room and puts him in charge of a Monitor, who gives him a lengthy admonition and closes the same by saying:

"The darkness which surrounds you is symbolic of life. Man sits in gloom, and the purpose of his existence is a mystery.

"Thus shut out from the light of day 'the world forgetting, by the world forgot'—learn now from me the highest purpose of our Order. As you are now helpless, alone, an unmanned bark upon an unknown sea, your heart-beats the only chart and log-book, hear what I would say; and as you hear, resolve that from the ashes of the past you will arise, and, in the spirit of Pythian fidelity, do your duty to your fellows and to your God."

After some more talk of this kind the candidate is placed in company with Pythagoras who addresses him thus:

"Pythagoras to candidate.—In me behold Pythagoras. Centuries before your eyes had opened upon the light of day, I had attained the knowledge of all the ages. The arts of ancient Egypt, the science of Arabia and the philosophy of Phœnicia, the lore of the Chaldean sages

and the occult mysteries of the Persian Magi, are to me an open book. I welcome you as a seeker after knowledge; but bear in mind, O neophyte, this truth—the wish to know contains not always the faculty to acquire. He who seeks to discover must first learn to imagine and to deliberate. The life that contemplates is nobler than the life that enjoys. He who merely is, may be a dull, insensate hind: he who is, is in himself divine. The journey which is before you is to you unknown. It lies, perhaps, through flower bespangled plains and verdant meads, where summer sunshine shifts through interlacing boughs, and perfumed zephyrs sigh, and music throated birds entrance the listening ear. It peradventure winds its devious and uncertain way along the mountain-side, where unscaled peaks their towering summits lift amid the thunder's sullen roar, and depths abysmal yawn beyond the treacherous precipice, or else where darkling rivers run, 'mid rayless gloom, through caverns measureless to man, down to a sunless sea. Mayhap it leads through bog and fen and foul morass, where hideous creatures climb and crawl, and slimy serpents cling and coil, and nameless, countless horrors lurk unseen. Fear is the deadliest foe of knowledge. Be brave. The coward fancies perils which may not exist, and dies a thousand deaths; to the hero danger comes only to nerve his arm and steel his soul to combat and to conquer. And now, farewell. You go to claim the golden spur that knighthood wears. To wear it you must win it. Should you succeed, your guerdon and reward will be companionship with loyal-hearted and chivalric knights; should you fail, on you and you alone will rest the burden of the blame." (The Senate Chamber is now pre-

pared, and when the Senators have taken their seats the King enters and the Herald cries:)

Herald—"The King."

King (having taken his position and is standing)—"Is every Senator in his proper place?"

Herald (saluting)—"All are present sire."

King—"With knightly courtesy I greet you." (Senators salute.) "Be seated, Senators." (King and Senators take seats. Herald and attendants remain standing.) "Senators, you are the chosen guardians of the portals through which must pass all who would attain the honors of Pythian knighthood. Your decisions are supreme and from your edicts, once formally pronounced, there is no appeal. As senators, pledged to protect our Order against the intrusion of those unfit to wear the armor of a Knight, I urge you to be ever on your guard, and to let nothing swerve you from the line of Pythian duty. Do not measure value by the effrontery which is too often the mask of cowardice, nor count as fear the gentle mien that is frequently the guise of sterling manhood. Seek always to have the full and perfect measure of him who craves from you the honor of the knightly spur. In all you do, be just and yet be merciful. Remember,

> "Wise were the kings who never chose a friend
> .....till they had unmasked his soul
> And seen the bottom of his deepest thoughts."

There is present an Esquire who seeks to stand upon the summit of Pythian knighthood. Avouching his readiness to undertake any duty, to undergo any test, which your wisdom may prescribe, he awaits with confidence your decree. Ere he is brought before you, I have but this to say: To be held worthy of the high honor that he

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The usual oath is taken and the explanation of the symbols, signs, etc., given.

The principal objectionable features, for reason of which the Catholic Church has forbidden its members to join the Knights of Pythias, and demanded a withdrawal of those who had joined it, are:

First, the oath of secrecy by which the member binds himself to keep secret whatever concerns the doings of the Order, even from those in Church and State who have a right to know, under certain conditions, what the subjects are doing.

Secondly, this oath binds the member to blind obedience, which is symbolized by the test. Such an obedience is against the law of man's nature, and against all human and divine law.

Thirdly, Christ is not the teacher and model in the rule of life, but the Pagan Pythagoras and the Pagans Damon, Pythias and Dionysius.

In 1895, a large number of German Knights of Pythias, on account of a question as to the use of the German language in the meetings, seceded and formed the "Improved Order of Knights of Pythias."

There are two organizations of wives, daughters, sisters and mothers of Knights of Pythias, the Rathbone Sisters, and the Pythian Sisterhood. The Order is extending all over the world.

CHAPTER XXVIII.

GOOD TEMPLARS, SONS OF TEMPERANCE, RECHABITES, ETC.

To reform those addicted to drink and to prevent others from falling into the vice of intemperance, friends of virtue have at all times endeavored to obtain pledges or promises from their friends to observe temperance. Prior to Father Matthew, it was customary to make people take the pledge. In the beginning of last century it was a frequent occurrence in the New England states that members of this or that church took the "pledge" publicly. In some localities so-called Temperance Societies were organized, whose object at first was praiseworthy and well-meant.

When the anti-masonic excitement during the years between 1825 and 1850, held out longer than was anticipated, these Temperance Societies were taken hold of by Freemasons and Odd-Fellows. Complaints had been frequently made that, especially the Odd-Fellows, were too convivial and intemperate in their meetings. The Order of Rechabites was introduced from England by the Odd-Fellows in 1842, and in the same year the Freemasons founded the Sons of Temperance. From these two organizations all secret Temperance Societies have sprung. In 1851, the Good Templars and the Independent Order of Good Templars; since then, numerous organizations of the same character.

As all these associations were founded by Freemasons, they partake of the Masonic character.

That the object of the Orders is not confined to temperance is evidenced by the mode of initiation, the form of the obligation, and the manner of religious worship.

After passing through the usual ceremonies, candidate is brought before the Worthy Commander, in front of altar, who, holding the Bible in his left hand, says to the candidate, who kneels before the altar: "You will now give your assent to the Good Templars' vow and obligation."

OBLIGATION.

"You do hereby on the holy Evangelists, in the presence of Almighty God, and surrounded by this cordon of living, throbbing hearts, without any reservation whatever, most solemnly promise and covenant, that you will most faithfully adhere to, and perform all previously assumed vows and obligations of abstinence from intoxicating drinks while life shall last.

"You furthermore promise that you will sacredly keep and never improperly reveal to any one not a member of this degree, and not to him or them until after due trial you have proved them to be such, anything pertaining to this degree, any business transacted, any edict, order, or communication received from superiors. You also promise that you will yield due and cheerful obedience to and aid to the utmost of your ability in carrying out all lawful requirements of your superior in office.

"To all of which without the slightest reservation you most solemnly promise and covenant."

Knights: "God bless our brother and keep him steadfast to do and perform the same."

That temperance is used only as a drawing card to attract well-meaning people to this un-Christian organization, is evident from the above obligation. If temperance is the only motive, what use is there of secrecy? What is meant by the secret work? That temperance is looked upon as a human and natural virtue, and not as a Christian virtue, is evidenced by the "Instruction" which the candidate receives:

Past Degree Templar: * * * "We claim that our pledge is in accordance with the Divine will * * * God never made Alcohol * * * " The Marshall brings the candidate to the Chaplain, who (holding the Bible before him) says: "These sacred pages before us tell of a heaven as well as an earth, of the moral man as well as the intellectual and the physical. Remember well what you have heard, forget not what you shall hear, for it is the language of the Most High I repeat to you, that your hearts may be still more strengthened in this good work.

"Then came the word of the Lord unto Jeremiah saying:

"Thus saith the Lord of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, will ye not receive instructions to hearken to my words? saith the Lord.

"The words of Jonadab, the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken

unto you, rising early and speaking; but ye hearkened not unto me.

"I have sent also unto you all my servants and prophets, rising up early and sending them, saying: "Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me.

"Because the sons of Jonadab, the son of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me.

"Therefore thus saith the Lord of hosts, the God of Israel: Behold I will bring upon Judah and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, and they have not answered.

" 'And Jeremiah said unto the house of the Rechabites: Thus saith the Lord of hosts, the God of Israel: Because you have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according unto all that he had commanded you: Therefore thus saith the Lord of hosts, the God of Israel: Jonadab, the son of Rechab, shall not want a man to stand before me forever!'

"Study well the history of this remarkable people, who, for their fidelity are so distinguished by the King of Kings.

"The Rechabites, though they dwelt among the Israelites, did not belong to any of their tribes. They were

a separate people, but devoted worshipers of Jehovah. Jonadab, the son of Rechab, was a man jealous for the right, and assisted the king in driving a great evil from the land. He gave to his children *the rule of temperance. Ye shall drink no wine, neither ye nor your sons forever.* And their fidelity to that pledge is to them the promise of perpetual existence. Since they entered into that covenant, nearly three thousand years have rolled by. The glory of Egypt, of Babylon and of Jerusalem have faded. Great and mighty nations have been swept from the face of the earth, and still this simple people exist in the land of their fathers, and to this day they sacredly observe their ancient covenant.

"You will see in this an example of fidelity which is worthy of your imitation; and you will also learn that heaven never fails to reward integrity to this cause with peculiar honors." The Chaplain has about a dozen different prayers to say, according to the ritual.

That temperance is not considered by them as a Christian virtue is evidenced from the above instruction of the Chaplain.

CHAPTER XXIX.

THE MODERN WOODMEN OF AMERICA.

This society is oath-bound, secret, of a religious character and this is Masonic in its teaching and ceremonial. The proofs of it are found in Woodman's Handbook and in the Ritual, both published in 1894, by order of the Head Camp. The order is an Illinois corporation, working under a charter granted May 5, 1884. It was founded at Lyons, Iowa, in 1883, by Joseph C. Root, a prominent Freemason, an Odd-Fellow, a Knight of Pythias, member of the American Legion of Honor and of the Ancient Order of United Workmen. That Masonic teaching was adopted is clear, from the following, which is found on page XLIV of the "Selected Literature" part of the Handbook. There we read: * * * "The fellowships of religion are the strongest and deepest, the sweetest and most satisfying of all the unions and fraternities of man. But for some reason or other the churches have not attracted to their fellowship the toiling masses; the strong and big-hearted men of our day are not always found in the pews. Where is the fault? Is the church's light too pale, or her heart throbs too faint, her blood too thin and cold, her sympathy too perfunctory and heartless? And why does she not draw within her walls the brawn and muscle

of our land? Why are not the rugged, sturdy toilers attracted to her shrine for the sympathy and fellowship their hearts crave? Why are not the young men warming their neglected and shivering hearts at her sacred altar? Because the church has not used her opportunity, nor been the place and home it should be to satisfy the cravings and restless throbs of humanity's great and famished heart. Fraternities like the Modern Woodmen of America respond to the need of the human heart; strong, toiling men binding themselves together to bear each other's sorrows, and contribute to each other's joys. In their humanity, their warmth, their thoughtful consideration for the emergencies and necessities of this world *they stand in striking contrast to that religion whose only thought and investment is in the next world* * * * "

According to this the Church has outlived her usefulness and the Lodges or Camps are to take her place.

On page 179 of the Handbook we read: "Through our lodge system and the obligations and teachings of our rituals we bind our organizations closely together in bonds of fraternal support, aid and sympathy."

The framer of the ritual has this to say on page 265 of the Handbook: * * * "Having determined upon creating the fabric, the next question was, what shall be its form, shape and name? Various conceptions of a form of ceremonies came to mind, but every one lacked newness or originality. In one, Odd-Fellowship suggested the idea, in another Masonry had already conceived the form, the test, the ceremony. In that treasury of ancient mystery, the magic numbers and mystic symbols of Pythagoras, the rose cross of Rosenkreutz, the

grand Eleusyan rites, the exoteric and esoteric doctrines of Greece, and the Dyonysian ceremonies had been studied by generations of master minds, to add to the knowledge of the ancient craft the wisdom and the inventions of hundreds of years' experience in secret work designed to impress men by the grandeur of its exemplification of noble truths by symbolic ceremonials and dramatic spectacles, requiring a keen mind, a bright intellect, and a manly courage to enter and remain within its inner vale. The lessons of that immortal drama of Damon and Pythias were recalled, with its God-like lessons of friendship, self-devotion, and self-sacrifice, but another pretentious order had already made use of that. Thus it became to the willing mind, ready to devise a ritual, a confusion of scenes, teachings and ideas that were needed to formulate his conception of that which was necessary for an order which he hoped and believed, if properly prepared and panoplied, would commend itself to the judgment of practical men, when their attention should be called to it."

Page 269: "The author, in his ritual, has two or three ideas that he wished to permeate it. One was that the objection that was raised against some secret societies of being a semi-religious body should not be pertinent to the Modern Woodmen of America. The belief of an applicant in matters of Deity or religion has no bearing upon the object of Woodcraft, as defined in the ritual. The fact that he is a moral man, of temperate habits and good physical and mental condition, are all the prerequisites of a useful member. The fraternity should not arrogate to itself to select the Christian and reject the unbeliever, or to favor the Republican and frown

upon the Democrat. If a man has no regard for the Bible, he should not be required to insult its sacredness in the eyes of his venerating neighbor by refusing to be obligated upon it. So it were better to dispense with such a requirement. * * * The doors are then left open to the Jew and Gentile, the Catholic and Protestant. * * * "

On page 16 of the ritual we read: "Escort (to candidate), before you become one with us it will be necessary for you to be regularly adopted as a Son and Neighbor. I will assure you, however, that nothing will violate your political or religious obligations, or hurt your self-respect, but a valuable lesson will be taught you by the ceremonies peculiar to our Fraternity."

The man did not know what he was saying when he wrote the above, or he wilfully and knowingly told a flagrant falsehood. Extracts from the Bible are used, religious hymns are said or sung. Does such not interfere with the applicant's religion if he is a Catholic? Most assuredly it does. And how is it consistent with "self-respect" to be dressed as a mendicant, hurled around the hall on the goat; and all the bobby-hobby as prescribed by the ritual? Is it consistent with an American citizen's self-respect to blindly obey?

Among the heathens it was a custom to mark their slaves by branding their seals or escutcheons on their forehead, so that they might remain constantly in the service of their master, and in case they ran away that it might easily be known to what master they belonged.

The Modern Woodmen brand, or pretend to brand their members. And as to the oath; it is not less than a curse which can never be pronounced under grievous

sin. But let me quote at length from the ritual. On page 25ff. the following is found:

Forest Patriarch (Adviser): "Whither do you journey?"

Escort: "We are seeking the Camp of the Modern Woodmen, that we may possess the Arcana."

Forest Patriarch: "Strangers, your ambition is a laudable one, but know you not that the way is one of secrecy?"

Escort: "We come before you willing to do as others have done before us."

Forest Patriarch: "You are strangers, without friends, in a strange land; you have many weary miles to travel before you can reach the summit of your ambition; you will be hungry and thirsty, and you may be beset by great dangers. I know of the Order you seek; even now from their battlements, on yonder mountain I see their banner, and upon it is inscribed the words: 'Peace, Light and Safety.' Before you resume your journey, I will ask you to partake with me of this fruit. (Offers him fruit. Stranger eats. Watchman and assistants pass fruit to all present. During this ceremony all the Foresters repeat in concert the following:) (Taken from the Bible.)

"As the apple tree among the trees of wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."

"Awake, O, north wind, and come thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come unto his garden and eat his pleasant fruits."

"The mandrakes give a sweet smell, and at our gates

are all manner of pleasant fruits, new and old, which I have laid up for thee, O, my beloved."

Soon thereafter the Forest Patriarch offers water and the candidate and Escort drink the water offered them whilst the Foresters say in concert:

"Thine own friend and thy father's friend forsake not; neither go into thy brother's house in the day of thy calamity; for better is a neighbor that is near than a brother that is far off."

"Love worketh no ill to his neigbor, therefore love is the fulfilling of the law."

"Let every one of us please his neighbor for his good to edification."

"Thou shalt love thy neighbor as thyself."

"Thou shalt not defraud thy neighbor, nor rob him."

And again, page 31: "Who is my neighbor? It is he that succored the wounded man after the Priest and Levite had passed him to the other side. He that showed mercy to him. Go and do likewise."

CEREMONY OF ADOPTION.

FRATERNAL DEGREE OF M. W. OF A.

PART I.

[The hall should be prepared as during meetings. The Saw, Saw-buck, Stick of Wood, Camp Goat, Ladle and Quicksilver, the Branding Iron and the false wine or beer glasses should all be in readiness, but out of sight of candidate. The Consul remains robed as Venerable Father.]

(Escort and candidate wear their regular clothing;

advance to the door, give three raps, and Watchman repeats three raps.)

Watchman (opens door): "Why would you enter here?"

Escort: "That we may receive farther instructions in Woodcraft."

Watchman: "Then advance seriously to yonder station, and receive your final obligation.

(The Foresters have already ranged themselves in open ranks with present axes at the outer door, and as the Escort and candidate march through the ranks the Foresters march with them around the hall and again open ranks in front of the Adviser's station, and the Escort and stranger march through the ranks and stand in front of the Adviser.)

Escort: "Worthy Adviser, having made our vows twice, we now come before you to receive our third and final obligation."

Adviser: "Then take this fragile vessel in your right hand. Obey my commands, and you shall receive the Arcana of our Camp."

(Hands fragile vessel that may be easily broken to stranger, who shall take it in his right hand; place table, chair or bucket, so that he can readily break it at the proper time. An egg shell, after the contents have been removed, or an old lamp chimney, make the best fragile vessels. Consul gives three raps.)

I, (your name), in the presence of our Venerable Consul and these witnesses, on my sacred honor as a man, promise and declare that I will not wrong or defraud the fraternity in its treasury, nor a member in his purse; that I will promptly pay all dues and death

assessments, and thus do my duty to the widow, the fatherless, and the orphan; that I will not propose for membership any person whom I know to be of unsound health, of bad repute, or irregular habits; that I will not reveal any transactions of the Camp, or the signs, ciphers, words, symbols, grip or written work of the fraternity to any person not lawfully entitled to the same. And that, under no circumstances and conditions in which I may be placed, will I, though threatened with dire calamity, or tempted with great reward, ever reveal the pass-words of this Fraternity, except to those who are entitled to receive the same in a regularly constituted Camp of Modern Woodmen, or when I may be acting as Venerable Consul of the Camp, Deputy Head Consul, or Head Consul. May I be dashed to pieces as I now dash this fragile vessel into fragments, if I promise not the truth.

(Stranger casts vessel intc receptacle provided. Which being done):

"To all this I sincerely and in honor promise."

Adviser: "Livy informs us that the sanctity of an obligation had more influence with the ancient Romans than the fears of laws and punishments. A true Woodman will never disregard his obligations. Escort, you will now conduct the candidate to the Venerable Consul's station."

(Consul gives one rap. Escort, candidate and Foresters march around the hall and then to the Consul's station; the Foresters standing in two ranks facing each other, with axes presented.)

Escort: "Venerable Consul, this candidate has re-

ceived the final obligation, and comes before you for further direction."

Consul: "My Son, before you can receive the full mysteries of Woodcraft, you must undergo a test of your physical ability to do the practical work of a Woodman. I now place you in the hands of these Merry Foresters. Go with them, obey them, and fear not."

(The candidate is hoodwinked, placed upon the Camp Goat, and rode rapidly around the Camp hall three or four times, care being taken not to be too rough, while all the neighbors sing the "Banner of Woodcraft.")

(After this the candidate is taken from his "fiery steed," and the hoodwink removed. He is then placed over the saw-buck and a stick of wood, with a saw in his hand.)

Chief Forester: "We will now test your ability by giving you two minutes in which to saw in two this stick of wood. Go to work."

(The Chief Forester takes out his watch and times the candidate, whilst the Foresters sing a song. The stick of wood should be a very tough one, and if the saw is dull the task is more difficult.)

(Whilst the candidate is sawing the wood one of the Foresters is pretending to be heating the ladle over the fire; the bottom of the ladle is painted red, to make it look as though it is red-hot, and it contains quicksilver, which resembles melted lead. As the stick is sawed through, the Chief Forester says:)

Chief Forester: "Well done, noble Woodman; we will now try your courage."

(Foresters bring the test.)

(The Foresters then form a circle around their chief

and the candidate, while one of the Foresters brings the ladle and presents it to candidate.)

Chief Forester: "Woodman, if you are a brave man, you will place your finger in this melted lead, and thus show to these Foresters that you are worthy of the companionship of brave men; and that you are obedient to the command of your Chief."

(If the candidate refuses, the Chief Forester will say: "I will give you until I count three to obey me." If candidate still refuses the Foresters shall all say: "Noble Chief, forbear the test." If candidate complies with the request, the Chief Forester shall grasp him by the hand and say: "Thou art truly a brave man and well worthy.")

Chief Forester: "My Son, you must now receive the brand of Woodcraft, for all true Woodmen must be so marked that they may be known among men. This not only enables you to be identified when you need help, but it protects the order against fraudulent death claims. In every case of death the body can be identified.

Escort: "Worthy Chief, we have with us a Woodman who has already been adopted, but, owing to sickness, could not be branded at the last meeting. Shall he be branded now?"

Chief Forester: "Bring him forth."

(Escort brings forward a Woodman, whose coat and vest are taken off, his shirt opened, displaying his naked back; when in position.)

Chief Forester: "Forester, bring forth the branding iron."

(A Forester brings forward the branding iron, which is painted and made to look like red-hot iron, and so

that the smoke is forced out when it touches the back.)

Chief Forester: "Woodman, art thou prepared to undergo this test, in order to become one of us, and that you may be known among Woodmen?"

Woodman: "I am."

Chief Forester: "Forester, do your duty."

(While two of the Foresters hold the Woodman, the Forester strikes the back with the branding iron, making the letters 'M. W. A.' The supposed victim yells with pain, and the smoke arises from the back.)

Chief Forester (turning to candidate): You will now prepare for this test."

(If candidate refuses, one of the Foresters suggests that he be permitted to be branded at another meeting, when he has recovered from the effects of the present scene. Which, of course, is granted. If he consents, he is stripped to the bare back, and the Forester ordered to use the branding iron; if the candidate does not flinch, the Chief Forester shall say: "O, twice brave man, and twice welcome to our Camp." Before the Chief Forester says this, however, he says: "Forester, strike the brand deep into the flesh," and the Forester strikes the back with a piece of ice, which gives a burning sensation.)

Chief Forester: "Foresters, we will now conduct the stranger to the Venerable Consul."

(Escort and candidate, with the Foresters, march and countermarch around the hall to the Consul's station.)

Chief Forester: "Venerable Consul, we present you this candidate, who has undergone successfully all physical tests."

Consul: "My Son, I congratulate you upon your

courage and endurance. You have earned the right to work in the forest."

(The Escort pretends to pour colored liquid into two glasses, the glasses being so made as to look as though they contained the liquid, but really when held to the lips nothing flows from them. The Escort hands the glass to Consul.)

Consul: "My Son, I now ask you to drink with me to your health and future success. (Handing glass to candidate, and pretends to drink himself.)

(If candidate attempts to drink, of course he fails, and the Venerable Consul says):

Consul: "My Son, this incident is to teach you the deceptiveness of the wine-cup. Let it be a lesson to you in sobriety. I will now read to you a portion of our Fundamental Laws, which should be a guide to you in your future conduct. (He reads from Section "B" of Division "O" Fundamental Laws), as follows: "If complaint is made to the Head Consul that a Neighbor is notoriously intemperate or immoral, or has engaged in a business or occupation on the prohibited list, except as provided in Division 'I', Section 'B' he may require the Camp to proceed to investigate the matter, in accordance with Division 'E', Standard Local Camp By-Laws. Should the Camp fail to expel him, the Head Consul shall investigate the matter, and if he finds that the Neighbor is guilty as charged, he may suspend said Camp and all its members until said Camp shall expel said accused."

(If the stranger refuses to drink, the Venerable Consul says):

Consul: "My Son, by this act you have given us great

evidence of your sobriety. May your conduct continue in the line of virtue and temperance." (Here the Consul reads from Section 'B", Division "O", as above.)

Consul: "Escort, you will now conduct the stranger to the ante-room, and afterwards attend him in his further steps in Woodcraft."

(Escort and stranger march and countermarch with the Foresters to the ante-room.)

PART II.

(Escort and candidate are now clothed in the uniform of the Foresters. The Escort advancing to the inner door, gives three raps; the Watchman repeats three raps, and opens door.)

Watchman: "What means this intrusion?"

Escort: "We are seeking further instruction in Woodcraft."

Watchman: "Advance to the station of the Venerable Consul, and be careful that you heed his admonition."

(The Foresters meet the Escort and candidate at the inner door, and march with them to the Consul's station."

Escort: "This candidate comes before you, Venerable Consul, for further instruction."

Consul: "My Son, I will now give you the secrets of Woodcraft, that you may possess more of the Arcana, and be in full fellowship with these Foresters."

(Takes with his right hand the right hand of candidate, and teaches him the grip.)

This being done and explanations made about the signs and countersigns, the Consul says:

"The Thracians every evening before they slept, were

accustomed to cast into an urn a white pebble if the day had been passed pleasantly, but if not, a black one. At their death, by counting the pebbles, their lives were judged to have been happy or otherwise.

"The Modern Woodmen are expected at each meeting of the Camp to deposit a pebble. If they have been happy and comfortable during the time intervening since the last meeting, a white pebble will be deposited; if otherwise, a black one. At the proper time each evening the pebbles will be counted and discussed. After depositing the pebble you will be at liberty to take a seat with your Neighbors of the Camp.

"The working tools of this Camp are the Beetle, Axe and Wedge. By practical artisans these tools have been used to clear the forests and let civilization, commerce and arts occupy the ground. They fitly symbolize industry, power and progress. Drones can see no poetry in the homely appliances of labor, but the philosopher sees in them subjects for thought and practical demonstration. The branches of palm, the five stars and shield are also emblems of our Fraternity. The palm signifies peace, the five stars light and the shield safety. * * * "

(A recess is now taken for about five minutes, and the Venerable Consul calls the Camp to order), and says:

"My Son, you will please take your position at the altar. (Candidate is placed in position by the Escort.) Are you now a Woodman and ready to assume a Woodman's duties?"

Candidate: "I am."

Consul: "My Son, you are now to be tried by a more

severe test than any yet given you. You must act with fortitude and moral courage, and all will be well. You will be conducted by the Escort and these Foresters to the camp-fire, and you will obey the instruction of the Chief Forester."

(The candidate is now hoodwinked and marched around the hall with the Foresters to the camp-fire, which has been prepared while the candidate is hoodwinked. Lights are turned down in the hall and the camp-fire is lighted. The saw mill is placed in position a little way from the camp-fire. The brush and stake at which the Escort is to be burned is concealed in readiness. The Foresters form a circle, with the Chief, Escort and stranger in the centre. The hoodwink is then taken from the stranger.)

Chief Forester: "Woodman, we are now getting into the forest of Brotherly Love, for our daily work, and you and your friendly Escort are to remain here to watch the camp-fire and protect the same. In this forest is a band of outlaws, that prey on their fellow men. They have long desired the secrets of Woodcraft, that they might pass unmolested through the different parts of the forest. You must always be on your guard, never to divulge to them the secrets of Woodcraft. Will you be true to your obligation?"

Candidate: "I will."

Chief Forester: "We will now leave you and go to our work."

(The Foresters now form and march out, singing one verse of the "Woodman's Jubilee Song" and chorus. The Escort and stranger seat themselves by the camp-fire.)

Escort: "Stranger, in the dark recess of this forest, where we have pitched this Camp, the solitude is to me awe-inspiring. I dread the approach of the outlaws, who have sworn to obtain the secrets of Woodcraft, even by murder, if necessary. Hark; I hear footsteps and voices."

(With wild yells, the outlaws enter the camp, and bind the stranger and the Escort. These outlaws may be from four to six, according to the size of the Camp, and if the Camp is very small, some of those who acted as Foresters can disguise themselves and re-appear as outlaws. The outlaws should wear black masks, and assume the disguise fitted to the part.)

Chief Outlaw: "We demand the secrets of Woodcraft. Be quick; we have no time to parley."

Escort: "We will not give them to you."

Chief Outlaw: "Bring this man to the stake, and we will see if his spirit is stronger than his flesh."

(The Escort is bound to the stake and some brush piled around him, and the candidate is now hoodwinked.)

Chief Outlaw: "Men, apply the torch."

(A light is then made, by burning a newspaper in a tin bucket of some sort, or by red fire, and the Escort cries in a loud voice, I-H-L-T-B-C-Help! Help! Help! Or I die.)

Chief Outlaw: "You shall die and no one can help you."

(The Escort is now unbound from the stake and laid upon the floor and covered with a sheet. Instead of the brush formerly used around the stake, it is replaced

by half-burned brush, which has been prepared beforehand. The hoodwink is taken from the candidate.

Chief Outlaw: "Behold the funeral pyre of your dead comrade. (Pointing to the stake.) There lies his dead body. (Pointing to the sheet.) Now will you give me the secrets of Woodcraft?"

Candidate: (Makes his own answer, or, perhaps, refuses to answer.)

Chief Outlaw: "Think not you will escape so easily as with even the horrible death of your companion. We know how to torture, and we must have the secrets of Woodcraft. Men, prepare the rack."

(The candidate is again hoodwinked, and bound to the carriage, and the saw is started in motion, and the candidate slowly approaches the saw, the hoodwink being removed.)

Chief Outlaw: (The Chief Forester's whistle is heard in the distance.) "Men, the Woodmen are coming. (Leaning over the Woodman on the carriage.) Give me the word, and I will release you, if you do not, I will leave you here to die this horrible death before the Foresters can return."

(If the candidate still refuses, one of the outlaws whispers to the Chief Outlaw, so that he can be overheard by the candidate: "Are you sure the machine is all right?" The other whispers: "I suppose so." The outlaws then withdraw. All is perfectly still, and the carriage slowly moves the candidate closer to the revolving saw. Just as the body of the candidate is about to touch the saw the Foresters return. The saw is stopped in the motion, and the candidate unbound and released.)

Chief Forester: "You have proven a worthy Neighbor, and that you would give your life rather than betray the secrets of Woodcraft."

(The candidate is now conducted to the position in front of the Venerable Consul. The lights are turned up, and the Camp hall put in order.)

Chief Forester: "Venerable Consul, we return this man with our approbation. He has worthily undergone the great test."

Consul: "My Son, you are now at the end of your journey. (Dips his hand in perfume, and showers it gently over the candidate.) By the token of this fragrant perfume, I welcome you at our camp-fire. May the happiness of you and yours be augmented by this act. May your life as a Woodman be worthy of the confidence we bestow upon you as our Neighbor; and, like sweet incense and the odor of this perfume, may your influence be pleasant to all about you, and honorable to the Fraternity to which you now belong."

The founder of the Modern Woodmen, J. C. Root, in June, 1890, at Omaha, Neb., founded the Woodmen of the World." But there is no relation between the two orders, except that the same man founded both, that they employ similar emblems, and based on the same Masonic spirit.

Royal Neighbors of America is the Woman Branch of the Woodmens' Fraternity.

Surely, Catholics reading carefully what I say about this Order understand readily how much they have been deceived when they joined the Order and how they should lose no time in severing their connection therewith.

OWLS OF WOODCRAFT.

About the Owls of Woodcraft, the following explains itself:

"From the correspondence that has come to my desk and applications for copies of the ritual, I am satisfied the membership of the Modern Woodmen wants the boy's auxiliary, the Patriotic Owls of Woodcraft. There was some delay in printing the rituals, owing to some minor changes I deemed it advisable to make. The Fraternity is founded upon principles of patriotism and honor, and seeks to inculcate these principles, while at the same time it contains dramatic and military incidents which are intended to attract and hold the youth. I want the ritual carefully examined, and am willing to trust any Woodman to have access to it. Hence, any Woodman who sends me one dollar, together with a certificate from his Camp Clerk, will receive a copy. The receipt for this one dollar will be received in part payment for a charter, the price of which, with supplies, is fifteen dollars.

"I have yet to hear other than words of praise for the proposition, and I have faith to believe it will prove a potent factor in the advancement of Woodcraft. Address all communications to,

"C. E. WHELAN,
"Madison, Wisconsin."

CHAPTER XXX.

IMPROVED ORDER OF RED MEN.

This society claims to be the oldest secret society of purely American origin in existence. This claim rests on its being a virtual continuation of the Sons of

Liberty, formed prior to the War of the Revolution, and the secret societies to which the latter gave birth.

In 1765 Colonel Barre made the memorable speech in the House of Commons against taxation of the Americans. In reply to Charles Townshend's assertion that the colonies had been cared for and nourished by the indulgence of the British Government, Barre scornfully denied it, saying that care was exercised in sending unfit persons as Governors to rule over them—men whose behavior on many occasions had caused the blood of those "Sons of Liberty" to recoil within them. A secret organization had been formed of citizens of Maryland in 1764-65 to protest against the unjust and oppressive British legislation affecting the American colonies. Hearing of the speech of Barre, they at once assumed the name "Sons of Liberty." The activity of the Sons of Liberty at Baltimore and elsewhere in Maryland as early as 1766-77, gave rise to the organization of St. George's, St. Andrew's and St. David's societies in that state, composed of those who were loyal to the British crown, and it is explained that in order to ridicule those organizations, the Sons of Liberty claimed the patronage of an undoubted American, an Indian Chief named "Tamina," whose life and exploits they professed to trace from his own descendants. They called themselves Sons of St. Tamina, afterwards Tammany. Members of this society, in 1813, organized the Order of Red Men, and from this the Improved Order of Red Men was established, in 1834, at Baltimore. Their ritual was framed on Masonic principles and the nomenclature, legends, customs and ceremonies of the aboriginal Americans introduced. Thus we have among the officers: Great

Incohonee, Great Sachem, Sagamore, Sannap, Prophet, Braves and Hunters. The members are said to attend a Council, in a Wigwam, on a certain Sun of a certain Moon of the Great Sun (year of discovery, i. e. discovery of America; from which they take their date). The Great Sun commences on the first Cold Council. Fire is kindled, instead of the meeting being opened, and the close is described as the quenching of the Council Fire. Fathoms, feet and inches stand for dollars, dimes and cents. Every adopted paleface receives a new name, often that of an animal, bird, or some quality or characteristic of mind or body. The Council opens and closes with prayer.

At the proper time, the Sachem says: "Brothers, you will now rise, while our beloved Prophet invokes the Great Spirit."

The Prophet will approach the place of the council brand and repeat the following:

"O, Thou Great Spirit of the universe, good and powerful as Thou art, whose power is displayed in the splendor of the sun, the glories of the night, the foliage of the forest, the roaring of the rivers and the great waters of the deep, look down from Thy majestic throne of grace and shed Thy bounties upon all Red Men of the forest. Do Thou, Great Spirit, inspire each Red Man's breast with that holy courage that will teach him to paddle his canoe safely to 'that undiscovered country, from whose bourne no traveler returns.' Teach him truth, wisdom and brotherly love towards his fellow Red Men. Grant that our walks be upright and pleasing in Thy sight. Banish all discord from our councils, that our Council Fire may forever burn to Thy glory. Bless

us with plenty, and reward our labors two-fold. May the Red Man and the paleface be friends. Enable us to prove by our good works that we are brethren, and show the stranger that with us virtue, charity, love, peace, freedom and friendship dwell. Inspire our Great Councils with wisdom, that they may be able to guide their respective Tribes in the right path, that they do not go astray and follow the path of the evil spirit. Preserve our homes from danger, and make us wise and virtuous. Teach us the trail we must follow while we live in this forest, and when it is Thy will that we shall cross the river of death, take us to Thyself, where Thy Council Fire of Love and Glory burneth forever in righteousness. O Thou, Great Spirit, hear us."

Brothers respond: "O Thou, Great Spirit, hear us."

The initiation is similar to what takes place in other lodges. The candidate is partly undressed, blindfolded, a rope tied around his waist and moccasins put on his feet. Having gone through some preliminary performances, the following takes place:

Guard of Wigwam: "Who comes there?"

Junior Sagamore: "The Junior Sagamore, with a pale face, whom the hunters have captured in the forest."

(The Guard advances in the direction of Senior Sagamore, and says):

Guard of Wigwam: "Senior Sagamore, the Junior reports the capture of a pale face, found astray in the sacred home of the Red Man."

Senior Sagamore: "Admit them."

(Enter Junior with Braves, Warriors, paleface and Scouts. The Scouts remain standing at the inner wicket. The First Sannap leaves his position, and

watches every movement of the Chiefs. The others trail once around the council chamber, halting a short distance in front of the Senior's tepee, who, beholding the captive, rushes towards him with up-lifted knife, but is intercepted by the Junior, who says) :

Junior Sagamore: "Hold Senior. Our Warriors and Braves have decided that the captive shall be tortured at the stake."

Senior Sagamore. "At the stake! Then let us proceed. Pale face, you have been captured by the Braves, and unless some Chief interposes, you perish at the stake. Why do you tempt your fate; or is it you wish to become a Red Man?"

(The pale face must answer affirmatively, or he cannot proceed.)

Senior Sagamore: "Know, then, that Red Men are without fear, and none but such can be adopted by our Tribe. Are you a man of courage?"

(Pale face answers.)

Senior Sagamore: "Then, before you can be admitted, you must prove yourself such. The honest and brave man meets death with a smile; the guilty tremble at the very thought.

"Warriors seize your prisoner—bind him to the stake."

(The warriors seize pale face and bind him to the stake with thongs.)

Senior Sagamore: "Too often have we been deceived by pale faces, who professed friendship and bravery, but who repaid our hospitality with ingratitude and treachery. What they have been, I fear he is—a spy. Therefore, prepare your keenest and brightest scalping knives,

and your weightiest war clubs. Our brave Junior Sagamore will superintend the execution."

Junior Sagamore: "Warriors, prepare for the execution. Braves, make ready and pile high the fagots. He has declared he is a man without fear. The flames from the fagots will test his boasted courage. Proceed."

(The warriors will secure their war clubs, the braves will gather the fagots, and place them at the feet of the pale face and around the stake; they will place two cones of red fire on each side of the stake. When this is done, the Junior says):

Junior Sagamore: "Braves, light the fagots."

(Two of the Braves will light the cones, and, at a signal from the Junior, the Warriors and Braves, led by the Junior, will perform a scalp dance around the pale face. The First Sannap, having observed what was taking place, hurries to the Prophets tepee, and explains by signs the situation to him. The Prophet, leaving his tepee and coming nearer the scene, perceiving the danger of the pale face, exclaims):

Prophet: "Hold."

(He rushes into the group and to the captive, scatters the fagots, and seizing a knife from the Junior Sagamore, cuts the thongs that bind the pale face, and, looking at the Warriors and Braves, says):

Prophet: "Is it fit that you should execute on suspicion alone? Is it not more becoming of Red Men to show mercy to the stranger who has been found astray in the forest? The tomahawk has been buried, and the innocence of his intent has been proven by his courage. I pronounce him a man without fear. Retire. (Turning to the captive, he continues): Pale face. Kishe Man-

itu saw fit to create the red skin and the white, therefore they should be brothers; but the speaking books of the pale faces teach them wisdom, which makes them mistrustful and covetous. With the children of the forest it is otherwise. All their wealth and stock belongs to the Tribe in common. Honor is given to whom honor is due; and they hold it to be their duty, in every case of difficulty and danger to assist a brother.

"Pale face, I understand that you have said that you wished to be numbered with our Tribe; if so, I would advise our well-tried Junior Sagamore to refer your case to our Sachem, and, if accepted by him, he will impart to you that which will make the forest as free to you as the air is to the eagle, and every Red Man you meet will know you as a brother.

"Pale face, I have done."

(Prophet now retires to his station, and the Junior Sagamore steps up to the pale face.)

Junior Sagamore: "At the recommendation of our Prophet I will refer your case to our Sachem. What says our Senior Sagamore?"

Senior Sagamore: "What the Prophet says is good. To your care, caution and bravery, I commit the captive."

Junior Sagamore: "Know, then, that no paleface dare approach the presence of our Sachem until he shall have obliged himself to lock up, in the inmost recess of his bosom, all he may hear and see, in the council chamber, which is to be kept secret from all persons not members of the Improved Order of Red Men. Are you willing to take this pledge of honor? (Answers.) Braves, conduct the paleface to our beloved Prophet." (Braves

conduct the paleface to the Prophet, when the Junior introduces him thus:)

Junior Sagamore: "Venerable Prophet, this is the paleface whose life you caused to be spared. He wishes to take the pledge of honor."

Prophet: "Paleface, it is a duty incumbent on me, before you can be introduced to our Sachem to administer to you a sacred pledge of honor, one which I assure you will in no wise conflict with your civil or religious liberty. Let your thoughts be seriously upon your pledge, while you repeat it after me.

"Therefore, place your left hand over your heart, extend your right hand toward heaven, palm outward, and repeat, saying your name when I say mine: 'I..... being desirous of becoming acquainted with the mysteries of the Improved Order of Red Men, do hereby solemnly promise and declare, that I will keep secret from all persons, except such as shall prove to be Improved Red Men, all signs, passwords, and other matters that are to be kept secret. And I do further promise, that I will never attempt to kindle a council fire unless I am duly and regularly authorized so to do, or assist, or participate in any council, the fire of which has been kindled by a suspended or expelled brother, or any person not authorized by the Great Council of the United States to kindle the same. To all this I promise and pledge my sacred honor, without intending any evasion whatsoever. So help me the Great Spirit.'

(The Prophet will continue:)

Prophet: "Your pledge of honor has been given, which we in faith accept. A token of my favor you must bear and to our Sachem give, ere all the signs and

mysteries of this degree are revealed. (Presents him with eagle's plume.) Behold—the eagle's plume—fit emblem to bear to him to gain the knowledge you crave. May the Great Spirit bless and safely guide you.'

"Junior Sagamore: "Braves, conduct the paleface to our Sachem."

(The braves conduct him within a short distance of the tepee, and then retire to rear of paleface. The warriors all rise suddenly, and with uplifted clubs rush toward paleface, the Junior warding off the threatened blows.)

The paleface is soon instructed in the secret work and declared a member of the tribe. Besides the Adoption Degree there are the Hunters' Degree, the Warriors' Degree and the Chief's Degree. For brevity's sake I will give only the ceremonies of the highest or Chief's Degree.

The degree application having been balloted for, the Sachem will direct the Sannap to retire to the forest, where, finding the candidate for exaltation, he will present him with the Red Tomahawk and White Feathered Arrow. All the lights in the wigwam must be extinguished except the council fire. After a few breaths, the Sachem will say:

Sachem: "Guard the wicket, let the warning be given."

Sannap: "The Sannap and a runner from the Warrior's Council, bearing a message to the Chiefs."

Sachem: "Let them be admitted."

(As soon as they have entered the wigwam, the two Pow-wows will advance and receive the warrior..... the Prophet will remove the outer covering from en-

trance to his tent, which will then be screened only by the transparency of a human skeleton. He will light the council brand behind the skeleton and exclaim:)

Prophet: "The Great Spirit is offended at his red children, and has withdrawn the visible symbol of his pleasure. The spirit of darkness has gone abroad, and spread its sable mantle over the once smiling bosoms of creation. The azure heaven above, the green earth beneath, the pleasing foliage of the forest, the shining bosoms of the lakes, the rippling waters of the swift running rivers, and the variegated hues of the angry waves of the great ocean which surround our land—all, all have merged into darkness and disappeared. The beasts of prey have gone forth, the ravenous wolf breaks the dismal gloom with his sanguinary bark, the stealthy panther utters his piteous but deceptive cries; all, all is darkness and desolation. Let us invoke the Great Spirit for mercy, for life, for light." (The Prophet removes the skeleton and says:) "Oh, thou Great Spirit, bless every heart sincere in freedom's cause. Bless our fraternal band; in friendship may it stand. Extend it thro' the land, by Thy Almighty power."

(A few more verses of similar incantations are said and a Wampum Belt is given to paleface.)

Sannap: "Venerable Prophet, the tomahawk has been buried, and the brother returns with the sacred Wampum Belt."

Prophet: "My son, hearken to the voice of the Prophet. The Great Spirit loves the Red Man and He is One. Let our words go quickly forth, and assemble our chiefs together, to witness the entering of this brother into the covenant of faith, which shall never be broken; that we

also may be one, and have but one war club, one council fire, and one voice."

(The Sachem, Senior and Junior Sagamores will now advance to the Prophet, bringing from their stumps the council brands, which the Prophet will receive, and uniting them in one flame, continues:)

Prophet: "By the blending of these fires, fit emblems of purification, vigor and life, by which the primitive red men symbolized the mysterious union into which they were bound in the strong bonds of amity and love, let us also symbolize the inseparable ties of fraternity which shall henceforth bind us.

"As this fire is consuming, so let the sordid and grosser passions of our nature be destroyed, as it is warm and invigorating, so let the fire of love burn within us, to nourish and stimulate us; and as its rays dispel the darkness and gloom from our midst, so may the divine law, emanating from the Great Spirit, illuminate our souls, and shed its hallowed rays upon our path."

(Lighting the calumet, the Prophet continues:)

Prophet: "As the smoke from this calumet, ascending to the Great Spirit, blends together, so may our affections blend together in this covenant of faith, which shall not be broken. You shall keep our secrets, and we will keep yours; you shall administer to our wants, and we will administer to yours. These are our words, they have gone forth from our mouths and shall not return.

And now, as a token and pledge of your fidelity to us, that you will fulfill to the utmost of your ability, without equivocation or mental reservation, the various requirements of this degree, its doctrines and teachings, we extend to you the calumet, by which was solemnized

the most sacred compacts among the primitive Red Men."

The calumet is smoked, the signs and grips explained, and an instruction on the symbols given.

Surely, the above is sufficient to prove that a Christian cannot belong to the Improved Order of Red Men.

CHAPTER XXXI.
KNIGHTS OF THE MACCABEES.

The modern Order of the Maccabean Knighthood is built upon the tradition and history of the ancient Maccabean dynasty, the achievements of which are recorded in the books of the Maccabees in the Old Testament. It has all the characteristics which make it fall under the ban of the Church. It is a secret oath-bound society, has a ritual of its own, etc., as will be seen by extracts from the same. The Order was founded in 1878, by members of the Order of Foresters, Freemasons, etc., at London, Ontario, and spreads to-day nearly all over the northern states. Among the different objects of the organization, paragraph 6 says: "to educate the members socially, morally and intellectually." A ritual was prepared and adopted. The same prescribes: "The altar is to stand in the center of the hall, covered with drapery, as follows: the top black, the sides red, six inches deep, and four inches of white added to the red; or four inches of white fringe may be used. On this will be placed the Bible and circle, upon which the obligation is taken."

Among the different officers the Chaplain is sixth in order. The constitution says: "He shall perform such

duties as the ritual prescribes, and as may be ordered from time to time by the Supreme Tent."

"The hat for the chaplain shall be plain black, in shape of a tent, with the addition of a scarlet mitre in front of the hat, and maltese cross in front of mitre." His jewel is "Bible open with inscription '2d book' on top, and in the center the word 'Chap.'"

At the opening of a tent, as the meetings are called, the Chaplain is called upon by the Sir Knight Lieutenant Commander: "The Prelate will now perform his all-important duty."

Prayer of the Prelate:

"Almighty and eternal God, the creator of all, we implore Thee to look down upon us at this time and give us Thy divine assistance in furthering Thy holy will among our fellow men. Assist us, we pray Thee, to build up our Order for the benefit of ourselves, and the protection of the widow and orphan, wherever dispersed over this Thy footstool, and may all mankind learn to walk in the paths of righteousness. Amen.

Response by all: "Amen! Amen! Amen!"

The candidate for admission is partly undressed, a large pack is placed on his back, a hood-wink over his eyes, a girdle around the waist, a staff in hand, with novice hat on for the first reception. He has to pass through several mock examinations as to his physical ability, etc.

The Sir Knight Commander examines the candidate carefully, testing his pulse, sounding his chest, feeling the muscles of his arms and legs and whirling him around quickly. The Past Commander examines him

in the same manner, after which he is commanded to "pass on." As the candidate passes the Record Keeper's station, that officer holds him and examines him in the same manner, but with more care; testing his pulse, measuring his chest and sounding his lungs. The examination is not satisfactory, and the Sir Knight Commander says: "Guards, it is my orders, that you at once conduct the stranger to the ante-room, and turn him over to the executioner, who will inflict the severest penalty prescribed by our laws. Away with him. Let justice be done."

The candidate is hurried to the ante-room, the Sir Knights crying out as he passes down the hall: "Away with him, execute him—he must die," making great noise at the same time.

The order for expulsion is revoked and the candidate is conducted to the Prelate, who addresses him thus:

"Whereas, our forefathers, the Maccabees, were bound together in holy bonds of brotherhood to protect their members and families from persecution and want, so we, the members of this illustrious Order, will, so far as in our power lies, imitate their glorious example by supporting and defending the helpless and innocent throughout the whole inhabitable globe. As kinsmen, we greet you, but to prove your sincerity and courage, you must pass through three years of warfare, when, if you prove faithful and escape the dangers of war, we will receive you in.....tent, No....., there to partake of equal share and part in the spoils of all our victories."

The candidate is led several times around the room,

during which time an ode is sung, a portion of which reads thus:

"See the stranger, how he comes.
Grasp your arms both true and strong,
For we know not whether he's friend or foe;
Give him battle, test his mettle,
Try his courage both well and long,
Even if in death the stranger is laid low."

The candidate is then brought before the Sir Knight Commander and the following takes place:

Sir Knight Com.: "Halt, stranger, from whence come you?"

Candidate (by Master-of-Arms): "From a far country, to unite with our kinsmen, the Knights of the Maccabees."

Sir Knight Com.: "What is your object?"

Candidate: "To assist in the protection of humanity, and more particularly the widows and orphans."

Sir Knight Com.: "Your object is divine, and if we find you worthy we will give you a glorious reception. You will now proceed to the field of battle and report at the end of the second year. If you are a man of iron nerve and indomitable will, you will return unscathed and unharmed; but if you show a craven, cowardly spirit, not having the courage to assert your rights, and a daring to maintain them, the officers and members of this tent cannot, nor will they be responsible for your fate. You have passed through one year of light warfare. The second year will be more sanguinary, testing to a still greater degree your physical and moral courage. You will therefore arm yourself as becomes a valiant Knight, and march again to the battle-field. There you will meet with an overpowering force, who will dispute your rights to pass through their territory,

which you will find strongly fortified at every point. None but a brave, lion-hearted man can possibly overcome them. You must win or you must die. There will be no chance for retreat, no avenue open for escape. Should you falter, you will fall on a desolate and barren field. Your body will become food for vultures, whilst your bones will be left to bleach in the heat of a torrid sun. Your name ever after will be a stench in the nostrils of brave men the world over, and your posterity will have to bear the disgrace of your cowardice for all times to come. You stake your honor, your happiness, nay, your life in the struggle. Be courageous, firm and unyielding, ever ready to protect humanity, especially the widows and orphans, and all will be well. Forward, march."

(The guards then conduct the candidate rapidly three times around the hall; obstructions should be placed in his path. This can be done with bags filled with shavings or other light substance. The guards are to keep the candidate from falling when he stumbles. Commands should be given as "Charge down on the right," "Charge on the left," "Form line on the left flank," "About face, charge," and keep on tramping with the feet and clashing with spears, to represent as much as possible a battle going on. The last time around, the candidate is brought to the Sir Knight Commander's station, and at the command "Halt" every Sir Knight should be seated and remain perfectly quiet.)

Sir Knight Com.: "Halt, my soldier, we greet you. Have you been successful in your wars the past year?"

Candidate (by Master of Arms): "We have, and now return after many long marches and hard fought battles

in protecting humanity, and especially the widows and orphans."

Sir Knight Com.: "Your deeds are glorious. You have been successful in your second year's struggle. You bear the scars of honorable warfare. So far you have proven yourself to be a man of iron nerve, with a daring and a courage truly commendable. You bid fair to win the glorious battle of life through which you are now passing, and leave your posterity a protection for which they will ever bless you. It becomes my painful duty, however, to inform you that the great struggle in which you have been engaged has but just commenced. The opposing forces are rallying their entire strength. They have gathered together the strongest and bravest men in the domain. They have added to their munition of war. They are armed and equipped with the most deadly weapons known to modern warfare. The greatest danger is yet to be encountered. Your courage and valor is yet to be put to the severest test. I would to heaven that you could escape this fearful encounter. But the decree of the Sir Knight Commander has gone forth. His fiat is the law of the land. His commands must be obeyed throughout the realm, by every inhabitant thereof, even at the cost of life itself. Steel your heart, gird on your armor, be sure of foot and strong of nerve, for another long year you must battle day and night. Though foot-sore, weary and hungry, your strong arm must not weaken. Grasp firmly your weapon of defense; every obstacle must be removed by your own hands; there will be none to aid you. Let not the din or noise of battle, or the hardship you will have to encounter shake your courage. Face death. Drive your foes before you like

chaff before the wind, and at the end of this year's struggle should you return covered with battle scars, and grim with the smoke of battle, you will be received by the valiant knights of this tent, and the honors you will then have so dearly earned will be meted out to you. The strong arms of brave men will forever after protect you and those dependent upon you for all that makes life a blessing. Hark!"

(At this stage of the proceedings one Sir Knight with a small snare drum, one with a brass drum or large piece of sheet iron with a drum stick, stands in the rear of the hall; another with a drum stands in the rear of the candidate. Small arms or anything to imitate them should be distributed among the members, and twelve Sir Knights, six in line, on each side of the hall, with spears, to be in position. All perfectly quiet. When the Sir Knight Commander says: Hark, the drums will beat, the trumpet blow quick and sharp, the arms to be fired, the spears clashed together, and the Sir Knights passing to and fro and tramping heavily with their feet. This is continued for a moment. When the Sir Knight Commander raises his hand as a signal, quiet will be immediately restored and he will proceed:)

Sir Knight Com.: "Do you hear the rumbling of artillery, the clash of arms and the tread of brave men ready to give battle? They wait your coming. Again I command you, forward, march."

(The candidate will then be rapidly conducted around the hall three times. Obstructions are again to be placed in his path, the drums beat, arms discharged, spears clash, military commands to be given, and heavy tramping of all the members. The last time around the bags

are to be piled up, one upon another, at the farther end of the hall, so as to make a fortification as high as the hips of the candidate. The guards move the candidate quickly against the obstructions, holding him from falling, but taking him from his feet. He is then brought to the Sir Knight Commander's station.)

Sir Knight Com.: "Halt, my war-worn kinsman, we greet thee. Have you protected the homes of the widows and orphans the past year?"

Candidate (by Master of Arms): "We have, and now return every one."

Sir Knight Com.: "Sir Knight Guards, our kinsman having served three years of warfare, and having performed many chivalrous acts in protecting humanity, and especially the widows and orphans, prepare him for the grand reception he so justly merits." (Remove pack and staff, leaving hoodwink on.) The guards then conduct the candidate to the altar, facing the Sir Knight Commander. The twelve Sir Knights holding spears, are masked with false faces, comic or otherwise, with long black cambric cape over shoulder or gown and hood or turban on the head. They fall into line on one side of the hall. Another Sir Knight armed with the worst looking mask, scarlet cape or blouse, red hood or turban, armed with a large battle ax (wood, imitation of iron) takes his place on the left of the masked Sir Knight. All the members pull down their vizors over their faces. The Sir Knight Lieutenant Commander commands: "Attention," the twelve Sir Knights fall into line and bring their spears to a carry by their right side."

Sir Knight Lieut.: "Right face, forward, march."

They march once and a half around the hall and then

twice around the altar, forming a circle around the candidate. When the Sir Knight with battle axe is opposite the left side of the candidate, the Sir Knight Lieut. Commander commands, "Halt, inward face, charge spears."

(At the last command the Sir Knights raise their spears, with both hands above their right shoulder, as if making a thrust, bringing the points of the spears to the breast and back of and nearly touching the candidate. The Knight with battle axe raises it over the left arm of the candidate. The lights are now nearly turned off. A little to the rear and left of the altar, a Sir Knight ignites a red fire—alcohol and salt can be used instead, if red fire can not be obtained. As the red fire blazes up the Sir Knight Commander says:)

Sir Knight Com.: "The battle is over, the victory is won, let the clouds disperse, bring the brave and intrepid stranger from darkness to light."

The hoodwink is immediately removed by the guards. As soon as the red fire burns out the lights are turned up, and the Sir Knight Lieut. Com. says: "Attention, Sir Knights, carry spears, ground spears."

The twelve Sir Knights remain in this position until after the obligation is given. The Sir Knight with the battle axe keeps it raised over the left arm of the candidate until the penalty is reached.

The Past Sir Knight Commander now advances within the circle and administers the following obligation:

Past Sir Knight Com.: "My kinsman from a far country, are you still desirous of joining with your fellows of.....tent, No.....of the Knights of the Maccabees? (Candidate will answer, 'I am.') Then

you will place your hand on the volume of the Sacred Word, on which is laid the Circle, and be bound in the compact. Repeat your name in full, and say after me: 'I....., do solemnly and voluntarily promise in the presence of Almighty God and this duly convoked tent of the Knights of the Maccabees, that I will be faithful and true to the tent denominated.....tent, No....., of which I am now to become a member; that I will maintain and uphold the constitution and by-laws of the Order, or of any tent to which at any time I may belong; that I will be true to all Sir Knights of the Order, and will forever keep and conceal all the secrets, signs, passwords, grips and other private work of the Order, and that I will not, under any circumstances make them known to any one in the world, or suffer others to do so, if in my power to prevent it, unless it be a Sir Knight of the Order who I know is entitled to the same, or in a body of a tent while at work; that I will not defraud a member or tent of anything, or allow it to be done by others, if in my power to prevent it; that I will not become a member of any society of men who claim to be a branch of this Order unless they are chartered by the executive of this Order, and that I will respect and protect the near relatives of all Sir Knights, especially the widows and orphans. To all this I most sincerely promise and swear with a fixed, solemn and determined resolution to keep and perform the same, binding myself under no less a penalty, for the wilful violation of any of these provisions, than that of having my left arm cut off above the elbow (the Sir Knight on the left draws battle axe across the candidate's left arm) so that I would forever be unable to prove myself a Knight of

the Maccabees. So help me the Most High, and keep me steadfast in the same until death.'"

The Sir Knight Lieut. Commander then steps up and takes the candidate by the hand, saying: "My beloved kinsman, indeed, you have been obligated on the Bible and the Circle. The Bible, that divine light, sent to poor humanity from above, we shall all take as our rule and guide while on this sublunary abode. These sacred writings are a symbolical chain by which we all are united in the bonds of brotherly love and universal philanthropy. Without them no tent is perfect. The Circle has ever been considered symbolical of the Deity, for as a circle appears to have neither beginning nor end; it must justly be considered a type of God, without either beginning of days or ending of years. It also reminds us of a future state, where we hope to enjoy everlasting happiness."

Sir Knight Lieut. Com.: "Attention, Sir Knights, carry spears, forward, march." The Sir Knights march once around the altar to their places on one side of the hall, removing their masks and spears and taking seats. The candidate is then conducted to the Sir Knight Commander who proceeds to instruct him in all the signs and other secrets of the Order and gives him the following admonition:

"My kinsman, you have been advanced through a severe struggle to this beautiful degree of the Order. You have been tried and not found wanting. The ceremonies through which you have passed teach you a lesson that should be remembered as long as you live. The great object of this Order is to provide for the widows and orphans of those who are morally and physically

qualified to become members. Upon your admission your qualifications were thoroughly tested. The utmost caution was exercised by the members before you were allowed to proceed. You then passed through three years of warfare, representing childhood, manhood and old age. Your first year's struggle was light, you found no obstructions placed in your pathway, illustrating childhood days, when all is happiness, and life is full of hope and song. In your second year's struggle, you met with frequent obstructions, representing manhood. Being full of energy and courage, you overcame them and won a victory over all opposition. The third year's struggle represented old age. You found all the obstacles in your path more difficult to surmount, and had it not been for the trustworthy guides who supported and assisted you in the battle of life, you would have fallen and been left by the wayside, to perish unprotected and alone. This beautifully illustrates the benefits to be derived from a membership in this Order. When death overtakes you, you will have the consolation of knowing that you have brothers who will provide for those dependent upon you, and this urges upon you the necessity of providing for those that you may at any moment leave behind in a cold, cold world, and we trust you will place your entire trust in the Great Architect of the Universe, who alone is able to pull down or build up your destiny here and hereafter. The tower of Babel, a work of the greatest magnitude, undertaken and carried on with the greatest skill of the time, but without the sanction of the Almighty, fell to the ground, and the workmen were confounded and scattered to the corners of the earth, while others of like magnitude, under his guidance have

been raised within the shortest space of time, and become the wonders of the whole earth. The Maccabees in ancient days, under His all-powerful guidance, accomplished the most difficult tasks with the greatest ease, and in war were enabled to conquer enemies ten times their own number. The same God rules to-day, and if we place like trust in His divine word, we shall receive the same assistance and support. As you have been deemed worthy to share the privileges of this chivalrous Order, you must be sensible that your responsibilities are increased in proportion to your advantages. Let it ever be your desire and constant aim to prove yourself worthy of the confidence that the Sir Knights of this tent have entrusted you with. Let uprightness and integrity be your guide. Let justice and mercy attend your steps. Let fervency and zeal stimulate you in the discharge of the various duties incumbent upon you. Be ever zealous for the prosperity and welfare of the Knights of the Maccabees. Be faithful to the members of your tent and the Order. Let your conduct be such as will entitle you to the esteem of them all. If misfortunes assail you while you remain true to the obligations which you have of your own accord assumed, have confidence that among the Knights of the Maccabees you will find friends who will comfort you in your sorrow, ever remembering as a consolation under the frowns of fortune, and as a hope for better prospects, that the stone which the builders rejected became the chief stone of the corner.

The candidate is conducted to the Sir Knight Commander's station and made to kneel on left knee in front

of that officer, who dubs him a Knight of the Order of the Maccabees in these words:

My Kinsman, I now dub and create you a Knight of the Maccabees, and a member of this chivalric Order, and of.....tent, No..... We hail you as a Sir Knight, and accept you as our kinsman."

Who will dare to say that this is not a religious ceremony?

CHAPTER XXXII.

ORDER OF HEPTASOPHS OR SEVEN WISE MEN.

This Order, an offspring of Greek Letter College societies, was founded in 1852 by a prominent Freemason in New Orleans, La. Its ceremonial is based on the Magi of old and the doctrine of Zoroaster. Ormisda and Ahriman are introduced at the initiation to instruct the candidate; the name of God is "Supreme Archon of the Universe." The Seven Wise Men or Magi of ancient Persia are the sponsors for the name. The historian of the Order tells us that "the Order gives no adherence to any religious creed, but requires from its candidates the profession of a belief in a Supreme Being. It bears aloft the motto, "In God We Trust," admitting to its mysteries both the Jew and Christian on the common ground of mutual dependence and universal brotherhood under the Fatherhood of God. To this end it inculcates the principles of "Wisdom, Truth, and Benevolence." Masonic traditions and principles are also manifested in the ceremonial and symbolism: a seven-pointed star enclosing a seven-branched candlestick, the All-Seeing Eye, the ark and altar, its group of seven, etc.

I quote from the ritual:

"The property and paraphernalia of this Order are:

"First Degree—A platform consisting of seven descending steps, a long narrow box, hoodwink, sponges, chains, etc.

"Second Degree—The same platform as in first degree, reversed when in use, a table or stand with movable legs, rods, chains, hoodwinks, etc.

"Third Degree—A movable stool or platform on castors, scroll or book, hoodwinks, pen, ink, etc."

The meetings are called conclaves; Archon, whose title is "Most Eminent," Herald, Provost, Chancellor, Warden, are the names of the officials. The candidate for initiation is blindfolded and conducted into the conclave, where standing in front of the Provost, who is addressed as Venerable Astrologer, he is instructed by this that "in my capacity as Astrologer.....I have studied the wisdom of the stars and the silent moving of the spheres; that.....consulting the horoscope I found no unfavorable omen, otherwise I would have forbidden your entrance here. But if you have entered these portals with the hope that our mysteries would be imparted to you, loosely and thoughtlessly, or without any farther ordeal than the slight one you were made to pass through on your first admission into our Order, be assured now, as you will presently be convinced, that your hope is a vain one."

"An old adage says that "Truth is to be found at the bottom of a well." We are apt to value too lightly the experience, knowledge, or, in fact, any other acquisition, that is gained too easily.

"You will be caused to pass down a narrow, rough and toilsome descent. As the passage narrows, you will have

to bow your head, to avoid dangerous overhanging cliffs, and jutting rocks. One defiant step, one disobedient whim, may dash your brains to atoms as you pass down the treacherous abyss. Be cautious, be calm, be resolute, but obey your conductors in all things, as you value your life.

"This ordeal is necessary, not only to satisfy us of the existence of those qualities of faith and fortitude, without which it is impossible for one to be a worthy member of this Order, but to detect any hidden or unfavorable omen, which my divination may have failed to discover previous to your admission here."

(The candidate is blindfolded and made to pass down a rough descent. He is to imagine that he is in a dark cavern, which narrows and becomes narrower as it descends; he has to get on his knees to pass through; and finally on his hands and feet he has to pass through a short and narrow passage. This may be made by two chairs thrown down and set back to back (a barrel or box may be used); wet sponges and chains may be placed in the passage-way. Having emerged, the candidate is placed upon his feet and brought quietly to the station of the Provost, and stands with his back to that station.)

Inspector General: "Venerable Astrologer, the candidate has thus far passed the ordeal in safety."

Provost: "Having emerged from the cave of mysteries, you are now on the bank of a dark, deep and silent stream, which it is necessary to leap over. One false step may cost you your life. Have faith, have courage. Place your hope beyond the stream; do not fall within its destructive vortex. Remember, if you fail it

is the River Lethe, the River of Death. Leap, now, leap with all your might."

The candidate leaps as far as he can on the floor, and is caught as he alights by the conductors, who prevent him from falling.

Ins. Gen.: "Venerable Astrologer, the candidate has passed in safety."

Provost: "Then I pronounce him worthy. Let him be conducted to our Most Eminent Archon."

(He is conducted twice around the conclave room and then halted before the Archon's station.)

Archon: "Let the bandage be removed from the eyes of the candidate, and let him be clothed with a blue apron and seated before me, to receive the instructions of the first degree.

"The legend of this degree gives an example of integrity unpersuaded and unawed, and an instance of its proper recognition and due appreciation.

"It appears that Kai el Ko-az, king of Persia, being taken captive in Mazanderan, while invading that country, was beset by entreaties from some, as well as threats from others, to impart the secrets of the Seven. The High Priest of Zahma, who besought these instructions, was so struck with the answer of Kai el Ko-az refusing to impart them, that he recommended the king of Mazanderan to spare the life of so wise and noble a prisoner, though he came as an invading enemy, which was accordingly done."

[I pass over the other part of the instruction for want of space.]

In the second degree the candidate when brought before the Provost is addressed thus:

Provost: "Candidate, do you solemnly promise to preserve and keep the instructions of the second degree, and never impart them unlawfully?"

Candidate: "I do."

Provost: "Before receiving the mysteries of the second degree, it will be necessary for you to pass through another ordeal. In the first degree, your courage and constancy, against impediments, and in the hour of adverse vicissitude, were tested. Now you will be made to show how you will deport yourself amid the giddy heights of ambition. Your ascent will be quick and rapid; you may imagine yourself upon the lofty peaks of the Himalaya Mountains. It is well that you are blindfolded so that the narrow defiles and hair-breadth contiguity to steep precipices, may not be apparent to your eyes, and cause you to shudder, tremble and fail. My parting advice to you is to 'look aloft'; let your thought ever be upward; for if you realize your danger, and waver for a moment, a terrific descent awaits you."

(.....The construction of apparatus for the second degree's initiation may be left to the fancy of the members; a series of rough, but not dangerous, ascents and quiet descents may be made, terminating by a sort of bridge, or any other contrivance which breaks down noisily but safely. When the candidate shall have attained the top of the ascent, he is allowed to halt, and is thus addressed:)

Ins. Gen.: "Be not over-elated at your success in thus attaining to a position of lofty grandeur, for ambition blinds us in danger, vanity conceals from us our own weakness, and pride ever precedes a fall." The candidate moves on, the trap is sprung, and he is made to come down suddenly.

Ins. Gen. (In a loud voice): "The candidate has passed the ordeal in safety."

Provost: " Then let him be conducted to our Most Eminent Archon."

(Candidate is taken twice around the room, and halted near the Archon's station.)

Archon: "Let the bandages be removed from the eyes of the candidate, and let him be clothed with a green apron and seated before me to receive the instructions of the Second Degree.

"The legend of the Second Degree presents us a beautiful story of gratitude. It appears that a short time after the occurrence related in the First Degree, Rostram, a victorious Persian warrior, having invaded Mazanderan and taken captive the King of that country, brought him, in turn, before Kai el Koaz. The latter out of gratitude, ordered his immediate release."

(Here follows a similar instruction by the Chancellor as in the First Degree.)

(The Third Degree is conferred in a similar manner to the other two, till at a certain point in the initiation, when the Provost says to candidate:)

Provost: "I will now put you in charge of Ormisda, who will be your guide. You have nothing to fear as long as you listen to him and follow his directions."

(. . . Ormisda now takes the candidate in charge, and conducts him around the room a number of times, delivering the following address to the candidate as he passes slowly along:)

Ormisda: "The path of life is thought dull by many when pursued with a grave sense of the object of the journey. But there are lessons of wisdom to be gathered,

and we may sow our pathway with good deeds as we pass along. It is the object of our Order to awaken the mind to the leading principles and duties of life. It is strange that its greatest purposes are most frequently lost sight of, while they should be its greatest pleasure.

"I am not a favorite with those who journey this way, and can only stay with such as find me welcome. I perceive that my discourse does not interest you, and that, like most of the travelers, you find me a dull companion. Henceforth Ahriman will conduct you. His guidance you will find more congenial."

(He is taken in charge by Ahriman, who strikes the candidate on the shoulder and conducts him on around the room, addressing him as follows:)

Ahriman: "Rejoice, my friend, that you are now rid of the guide Ormisda. He is an old sober-sides, always preaching. It is strange that some people are neither content to enjoy themselves, nor let others do so. For what is the world, if it be not for our enjoyment? What is the use of always preaching morality, and that sort of thing? Trust to the impulses of your own heart, and all will be right. What he has been saying is all fol-de-rol; a little philosophy will soon teach you to set it at naught. Come, my friend, let us grapple with the world as we find it."

(The candidate is halted before the Archon. He either stands upon the floor or upon a moveable platform. The latter is better.)

Archon: "In your progress, thus far, you have doubtless thought this to be a purely charitable Order. Well, it is charitable; that is, charity amongst ourselves. But at this period of your advancement, it is time to present

some other ideas to you, which have hitherto been withheld. They were withheld because we first wished to know more about you. We wished to know whether you would do to tie to. Charity, my friend, is a good thing; but charity won't always do; charity won't buy the baby a frock, or put bread and butter upon the table. It is true that we make use of charity and other such things, as a cloak for our designs. Nothing can be done now-a-days, except under some cloak of that sort. Our object is, first, the teaching of philosophy—plain, practical philosophy, that teaches you as a first principle, to take care of number one. Secondly, to help your fellow-members in all their schemes and purposes, right or wrong, against the rest of the world. We are associated as an Order for our own individual purposes. We are bound to assist each other in distress; that is a small matter; and we must, each one of us, be at all times ready to do for a brother whatsoever he may demand. We must know nothing beyond the interests and necessities of the Order. Thus far, our hearts must ever be open fountains, whence continually should flow aid and comfort for our brethren. Show your appreciation of the grand object of the Order, and gladden us by your unquestioning acquiescence in our requests. Be seated, and let your resolution of maintaining the good of this Order be firm as the rock which now unyieldingly lends you its support. Here, set your name to this scroll, in testimony of your sincerity and good fellowship."

(The candidate is placed upon a rock, in the centre of the room, pen and ink are handed to him, the bandage is removed and he is directed to sign his name to the sheet, whereon has been written (or is afterwards writ-

ten above his signature), unknown to him, a draft for $100, or some onerous obligation, which is placed in a book, the obligation being hidden or folded under. If he refuses to sign, the members all shout aloud:)

Members: "He refuses—he is unworthy of fellowship in our Order. Away with him."

(If he consents, they express their gratification. The bandages are here replaced. The Archon then says:)

Archon: "You have been fully enlightened as to the aim of our brotherhood, and it is now necessary for you to kneel and take an obligation to assist your fellow-members in all their purposes, public or private, without inquiring whether they be right or wrong—provided they are not against your own interest." (Kneels.)

(This is a plain proposition to do a wrong thing. The candidate may consent or not. It is, of course, no intention of the Order to permit any member to take a wrongful obligation. The degree is a lesson against temptation. Those candidates who consent, of course, will kneel, the others will remain standing.)

Archon: "Brothers, you know your duty."

(The candidate or candidates will now be rushed upon by the members, whether they consent or not; those who consent will be rushed on for the purpose of giving them a lesson for such thoughtless and wrongful yielding to temptation; those who refuse, will be rushed upon at the same time, as if it were the intention of the members to punish them for their obstinacy. (If the candidates are on a moveable platform it will be made to shake like an earthquake for a while, before they are rushed upon.) They will be hastened around the room amid demoniac noises, clashing of swords, thunder, lightning

and rain. At length they will be halted before the Chancellor's chair. Those who have consented will be seated on the left; those who refused will be seated on the right. The bandages are taken from the candidates' eyes. After a pause the Chancellor proceeds:)

Chancellor: "It was never our intention that a candidate should be permitted to take a wrongful obligation. What you have just passed through was intended as a lesson against temptation.

The Order of Heptasophs, or Seven Wise Men, teaches nothing that can conflict with the most sacred duties. On the contrary; it seeks to enforce those duties which, in the hardening struggle of life, men are too prone to forget. Be ever firm and watchful, and ever adhere to principle. Is this your signature?"

(The document is shown to candidate and its contents read aloud.)

"You should never do an act without counting seven times, and know what you are doing. See the evidence of the onerous charge which you have so thoughtlessly assumed.' '

(The Chancellor burns the paper.)

"Let the remembrance of this flame ever be bright in your memory, lest you be brought down to bewail misery and desolation, induced by recklessness and folly."

Chancellor's address to the candidates on the right:

(This address is given only to the candidate or candidates who refused. If none refused, this address is omitted.)

Chancellor: "You have had the self-possession and courage to discern the advances of false philosophy—and to resist them. I congratulate you, and have only to

add, that what you have passed through is simply a lesson showing in the rugged path you were made to pass over, as a punishment by your resistance of temptation, how the evil are ever seeking to throw obstacles and difficulties in the way of virtue and integrity."

Address to candidates on the left:

(This is omitted if there be no candidates present who consented.)

Chancellor: "To you who failed to perceive the snare into which you were being led, we have no censure to offer. Many of us have been alike thoughtless and inconsiderate.

"We are happy to know, from the character you have sustained, and which has shown you worthy of admission and advancement in our Order, that yours has been an error of want of thought and attention, and not of principle. But let the lesson sink deep into your heart. Error is honey-tongued, artful and persuasive. Let us not suffer ourselves to be beguiled by it. Conduct the candidate to the Eminent Archon."

(The Archon now addresses the Inspector General, as follows:)

Archon: "Inspector General, you will now see that the candidate is clothed in a crimson apron, and again seated before me for instructions."

INSTRUCTION OF THIRD DEGREE.

Archon: "In the ancient mystic teachings, two beings, or principles, were represented as controlling the entire universe. These were Ormisda and Ahriman, who represent the good and the evil principle, the right and the wrong. The choice of the right or the wrong, is ever before us and within us. It depends upon ourselves

which shall obtain mastery. If we lend a willing ear to the latter, we will find its subtleties artful and persuasive and its reasonings and arguments plausable and seductive. To err is human. It therefore behooves us to be guarded and cautious whenever any proposition is made to us, either from within or without, involving anything not strictly conforming to the moral sense. By remembering this caution, and refusing to yield to false philosophy, however ingenious, much evil may be avoided.

"You will now take your seat among the members of the Conclave, and I proclaim you to be a Third Degree members of this Order."

The Improved Order of Heptasophs is an offspring of this Order and was founded in 1878.

Though in both orders we do not find the oath and prayers, as in many other societies, still it is obvious from the foregoing, taken verbatim from the ritual, that the Order of Seven Wise Men falls under the ban of the church, and that no Catholic can belong to the same and at the same time retain his membership in the church.

CHAPTER XXXIII.

FORESTERS.

There are, at present, according to the Cyclopædia of Fraternities, the following Orders of Foresters: Ancient Order of Foresters, Ancient Order of Foresters in America, Canadian Order of Foresters, Companion of the Forest (Foresters), Glenwood Degree of Foresters, Independent Order of Foresters, Negro Independent Order of Foresters, Independent Order of Foresters of Illinois, Irish National Order of Foresters, Junior Foresters of America, Juvenile Foresters, Knights of the Sherwood Foresters, Miriam Degree of Foresters, Foresters of America, Pennsylvania Order of Foresters, Royal Order of Foresters, United Order of Foresters, Female Foresters, etc.

One and all of the Foresters Orders are children of the Masonic Fraternity. When the Order was first started in England, by Masons, about the middle of the eighteenth century, for convivial purposes, the ceremonies were drawn from the legends and stories concerning Robin Hood, Little John, and their merry men, with which the English people were so familiar.

I select the United Order of Foresters, and show from the ritual of that Order that the Foresters are a secret society, to which a Catholic can not belong.

The title of officers are: High Chief Ranger, High Marshal, Senior and Junior Beadle, Woodward, etc. The

common members are called Foresters, and the candidate is dubbed "captive." Meetings are called Courts. When a candidate, as "captive," is prepared for initiation, one of the brothers proceeds to the ante-room to prepare candidate, which is done by blindfolding him securely and tying a chain around his arms. Meanwhile the Court Room is prepared and among the articles are: A lot of brushwood, standing, to represent a forest, a long narrow trough with pieces nailed across about 18 inches apart and a strong canvas nailed loosely over all, so when the candidate steps into it the canvas sinks down between the cross-pieces and every step is the same, the canvas sinking down at each tep. There is also a double inclined plane sloping in two directions, made of strong wide boards with cleats nailed irregularly across one slope making it difficult to walk up, and when the top is reached, the other slope is so fixed that when the candidate steps on it, it gives way and lets him down very suddenly about a foot. Also another inclined plane made of rollers placed close together, so that every time the candidate attempts to mount, he slips back. There is, besides, a shallow box filled with round sticks, cobble stones and straps nailed across, to trip the candidate. A tremendous tin horn with reed fixed in end, to blow a blast in the ear of candidate, a flat paddle to slap candidate and help him over obstacles. As soon as the Court is properly prepared the Woodwards report to the Chief Ranger, who calls up the Court with three raps.

"Chief Ranger: "Vice Chief Ranger, Officers and Brothers, Mr. ———, having been duly declared worthy to be admitted to the mysteries and privileges of Forestry, I have to ask your kind attention during the

initiation. Let it be felt by all that upon an occasion of so great importance, the ceremony cannot be too solemnly or impressively rendered. I charge you to receive the candidate as one worthy to become a member of our Forest Home. Extend to him your fraternal consideration, so that he may be impressed with the conviction that this Court rightly knows how to honor every accession to its members."

Chief Ranger: "Vice Chief Ranger, I will thank you to direct that the candidate be admitted in due form."

Vice Chief Ranger: "Brother Senior Beadle, let the candidate be admitted in due form."

(The members will put on their masks, and the Senior Beadle will then give three loud raps on the door, when the Junior Beadle will blow his horn as an alarm, or answer by six raps in triplets:)--- ---

Senior Beadle: "Vice Chief Ranger, there is an alarm in the outskirts of the forest"

Vice Chief Ranger: "An alarm! Ascertain the cause thereof and report to me forthwith."

(Senior Beadle again gives three raps on the door, then partly opens it, or opens the wicket and then exclaims:)

Senior Beadle: "Who comes there?"

Junior Beadle: "A Brother Forester with a captive."

Senior Beadle: "Vice Chief Ranger, I have to report that the alarm was caused by a brother with a captive, and asks admittance."

Vice Chief Ranger: "Let the captive be properly secured and brought hither."

(The candidate is pushed through the door, and instantly grabbed by two of the stoutest brothers, who rush

him to the center of the room, where he is met and stopped suddenly by the Vice Chief Ranger, in a loud and excited voice, amid the loud braying of horns and crash of thunder.)

Vice Chief Ranger: "Captive stranger, why did you enter the silent precincts of our wild retreat? Why violate our law by trespassing in the outskirts of our forest and thus incurring the penalty of death? Did you not know that none but true Foresters were allowed here? Why did you seek to enter?

Senior Woodward (Answering for candidate): "Because I come to enlist with the brave and noble band of Foresters."

Vice Chief Ranger: "Ah, he desires to join our Forestric band. Then lead him to our Forest Home, where Robin Hood, our Chief Ranger, may examine him."

(The candidate is led around the hall and over the rough road, during which time an ode is sung. He is halted before the altar, on each side of which the Woodwards stand with their uplifted axes; the chains and hoodwink are taken off and the Chief Ranger addresses him thus:)

Chief Ranger: "Mr. ———, before you can be enrolled as a Forester, it is necessary that you give a solemn pledge to be true to the principles of the Order and keep inviolate the secrets which may be communicated to you; for which purpose, therefore, I will thank you to stand before the altar of Liberty, Benevolence and Concord, with your right hand on your left breast, your left hand elevated, and repeat after me the solemn obligation of a Forester.

OBLIGATION.

I, ——, of my own free will and accord, in the presence of the Supreme Ruler of the Universe and of the members of the United Order of Foresters, here assembled, do most solemnly and sincerely promise and declare that I will ever conceal and never reveal any word, sign, grip or token, or any other secret or private work of the United Order of Foresters which shall now or may hereafter be communicated to me, to any one in the world, unless it be to a brother Forester, I knowing him to be such, by due examination, or upon the word of a brother who is known to me, or in the body of a regularly constituted Court. I will not repeat outside of the Court room any transaction whatsoever, which may take place therein, which by the regulation of the Order should be kept secret, unless I am duly authorized so to do by the constituted authorities of the Order. I further promise that I will not wrong a brother or see him wronged, if in my power to prevent it, and will do all I can legitimately to alleviate the needs, protect the honor and advance the welfare of a Brother Forester. I will be obedient to all the laws and usages of the Order, and will hold allegiance to the Supreme Court and be loyal thereto, as the Supreme authority of the entire Order. I will obey all legal mandates of the High Court and of any Court of which I may be a member. And I I will take no part in any illegal distribution of the funds or property of any Court. And I further promise and agree, that should I, from any cause, cease to be a member of the Order, my obligation of secrecy shall remain binding and in full force, and that all my right, title and

interest in and to any property or funds of the Court shall thereby terminate and become absolutely void. For the faithful observance of all which, I hereby pledge my most sacred honor."

The candidate is then instructed in the signs and counter-signs and is told: "The grip of a Forester is given thus: Grasp with your right hand, the whole of the brother's right hand, below the knuckle joint. It is intended as a memorial of the dependence upon each other of our first parents, who, when expelled from the Garden of Eden, through the sin of disobedience, became in more than a figurative sense, the first Foresters—the wilderness of the world before them, with all its dangers, trials and temptations. We are taught by this to recognize the duty of walking hand in hand through the forest of this life and helping each other to surmount its difficulties and to bear up under its disappointments."

When the Marshal introduces the Chaplain he says:

"High Chief Ranger, I have the honor to present the Chaplain of this Court for installation."

High Chief Ranger: "Brother Chaplain, you have been chosen to fill a most important position in this Court. I trust you will always strive to conduct the devotional exercises acceptably, so that we may look to have the blessings of heaven rest upon our labor here."

Both at the opening and closing of the Court the Chaplain says a prescribed prayer.

CHAPTER XXXIV.

ORDER OF THE RED CROSS.

This Order is usually referred to as Knights of the Red Cross. It was founded in 1879 by members of the Ancient Order of United Workmen and Freemasons. Its ritual is based on Biblical incidents. The emblem is a red Greek cross surmounted by a crown, a white five-pointed star in the center, with the motto of the order, "Omnia pro charitate," on a blue band encircling it. The semi-religious character is evident from the form of prayer and the mode of initiation. The oath is a feature which adds to the marks why a Christian can not join or remain a member of this Order. At the proper time, when the meeting takes place, the Commander says: "Brother Prelate, you will invoke the divine blessing."

OPENING PRAYER.

Supreme Ruler of the Universe, Maker and Father of all things; who is there in Heaven but Thee; who upon earth can stand in competition with Thee? Thine omniscient mind brings all things in review, past, present and to come. Thine Omnipresent arm directs the movements of the vast Creation. Thine Omnipresent eye pervades the recesses of every heart. Thy boundless benefactions supply us with every comfort and enjoyment. Thy unspeakable perfection and glory surpass the understanding of the children of men. We do most humbly invoke Thy special blessings upon the purpose of our

assembly. Let this Commandery be established in Thy honor and glory; endow the officers with wisdom to discern and fidelity to pursue its true interest; may the members be ever mindful of the duty they owe to their superiors, the love they owe to their equals, and the good will they owe to all mankind. Teach us to be charitable to one another, to help each other in time of need, and may the members ever exemplify their love to Thee by their beneficience to their fellow man and eventually enjoy the reward of a well spent life in the heaven of rest on high and Thy name shall have all the glory, Amen."

(At initiation the candidate is blindfolded, etc., marched around the hall and stands before the Commander, who says:)

Commander: "Halt! Who are you?"

Sergeant: 'One who has come from the outside world to unite with a band of brothers pledged to assist each other to perform acts of kindness, join in the noble work of relieving the distressed, and protecting the widows and orphans of deceased brethren.

Commander: "Such being your desire, you will be conducted to the Altar, there to take upon yourelf an obligation which all of us have taken, and in which you will find nothing that conflicts with any duty you owe to God, your country, your family or yourself."

(Sergeant conducts the candidate to the altar.)

Commander: "If it is still your wish to become a member of our Order you will place your hands in a proper position (on the Bible and the Square Cross, with the letter C on top; the hands crossed at the wrist), say, I, with your own name, and repeat after me:

"I, ———, in the presence of the Supreme Ruler of the universe and the brethren here assembled, do hereby solemnly promise and vow not to divulge or make known in any manner whatsoever any of the secrets or mysteries of the Order of the Red Cross, that have been or shall be hereafter communicated to me; that I will acknowledge the Supreme Commandery of this Order, and the Grand Commandery within whose jurisdiction I may be, and obey all the laws, rules and regulations governing the same, also the Commandery of which I may hereafter become a member. That I will assist all worthy and distressed brethren of the Order so far as my ability will permit, that I will give employment to a brother when in my power to do so, in preference to a stranger, everything else being equal; that I will not wrong or defraud a brother of this Order, and will give him due and timely notice of impending danger when in my power to do so; that I will assist the widows and orphans of deceased members and protect them as far as shall lay in my power. All this I solemnly promise and vow, binding myself under no less penalty than that of having my name stricken from the roll of membership, and to be treated by all good men as one unworthy to hold any honorable position in society, so help me the Most High, the Supreme Ruler of the Universe, to keep and perform this, my solemn obligation, as a member of the Red Cross."

Commander: "Brother Sergeant, you see before you the Holy Bible, upon which rests the Square Cross and the letter C. The Holy Bible is given us as a rule and guide to our faith. The Square Cross to guide us in the path of rectitude, squaring our action by the square of

Virtue, ever keeping in mind that noblest of virtues, Charity. I will now proceed to make you acquainted with the signs and password of our Order."

CHAPTER XXXV.

UNITED SONS OF INDUSTRY.

The Chaplain defines his duties as: "To conduct the devotional exercises and perform such other duties as the President may direct."

OPENING PRAYER BY CHAPLAIN.

"Almighty Maker of the Universe, and giver of every good to mankind, we return our heartiest thanks to Thee, that we are permitted to again assemble here. Be with all connected with our Order, and aid us in extending its benefits in all parts of our land. Be with all Orders and associations having for their object the advancement of education and the moral welfare and happiness of mankind. Amen."

The candidate for initiation in the different degrees of Apprentice, Journeyman and Master Mechanic, has to pass through the usual process of examination, cross-questioning, etc., till he is told to kneel before an open coffin containing a skeleton, representing a dead traitor to the Order, his right hand resting on the coffin and left hand on his breast:

President: "Brother ———, if you are still willing to proceed, you will repeat after me the following obligation:

MASTER MECHANIC'S OBLIGATION.

In the presence of Almighty God and these witnesses

assembled in this duly organized Lodge of United Sons of Industry, now working in the Third, or Master Mechanic's Degree, do most solemnly affirm that I will never reveal any or either of the secrets that may be committed to my care now, or at any other time, to any person or persons, upon any pretence whatsoever, unless to a worthy brother of this degree, and then only when I am duly authorized so to do for the good of the Order. The Grand Hailing Sign of Distress or the words which accompany it, I will never give under any circumstances, unless my life is in danger or for the purpose of instruction; and should I see that sign given by day or hear the word which accompanies it by night, I will go to the assistance of the brother in distress, and aid or relieve him if in my power. Furthermore, should I at any time see or hear of a worthy brother of this degree about to be despoiled unlawfully of any property, or any undue advantage taken of him, I will warn him of such if within my power. Should I at any time have any place of emolument at my disposal, and a worthy brother of this degree apply for such, I shall give him the preference, I deeming him capable of fulfilling the duties requisite thereof. Binding myself upon the violation of this obligation to no less penalty than total expulsion from the Order. So help me God, and keep me steadfast in this, my solemn vow and obligation, of this, the Master Mechanic's Degree of the United Sons of Industry."

President: "Brother, which do you most desire: light or darkness?"

Candidate: "Light."

President: "Give our brother light."

(At the head and foot of the coffin stand two masked persons in long black robes, and on the right hand side of the coffin stands the Chaplain, in a long white robe, also masked. As the hoodwink is removed from candidate's eyes, they each point with forefinger at the skeleton, when the Chaplain exclaims: "Behold the secret doom.")

Vice President: "My brother, behold the traitor's doom. He whom you first saw surrounded by friends, who would have shielded him from every danger; who would have been his support in every trial, proved recreant to the trust confided to him. Those brothers, for self-protection, and in strict compliance with their obligation, were forced to turn against him the sword of Justice as a brother. He fell from the high position to which they had exalted him, his shafts of enmity were turned, his babbling tongue was forever silenced; he met a traitor's doom. Behold! Beware! Hold sacred your obligation. Let his fate be an example forever before you; let the impression sink deep into your heart. That you may be guided aright is the prayer of all these Brothers who now surround you."

President: "Guide the brother still further on his way." (Escort hoodwinks the candidate and marches him three times around the hall, halting in front of the President, when hoodwink is removed.)

President: "Brother, as you have taken the third and last step, you are now entitled to all the signs, grips and passwords of this lodge."

CHAPTER XXXVI.

ORDER OF MUTUAL PROTECTION.

The opening ode having been sung, the Chaplain shall say:

Chaplain: "We thank Thee, Our Heavenly Father, for the happiness we enjoy in our meetings, for the friendship which binds us together as members, and for the mutual protection which this Order affords. We entreat Thee to assist us to govern our hearts by the blessed law of charity, that we may become more perfect and worthy of our membership and of Thy love and protection."

For initiation the ritual prescribes: "The Bible is to be placed on a stand in front of the Chaplain."

The Chaplain directs the candidate: "Place your right hand on the Bible, pronounce your full name and repeat after me:

"I, ———, do solemnly promise to assist in carrying out the objects of this Order and bind and obligate myself to the faithful discharge, to the best of my ability, of the duties of a member, and that I shall never divulge or make known the business or private work of the lodge to any one not entitled to receive it, for the keeping of which I pledge my sacred word of honor."

CHAPTER XXXVII.

KNIGHTS OF THE ORIENT.

According to the Ritual: "the aim of the Order is to improve the condition of mankind." The Chaplain is called "Grand Prophet." His duties are: "to assist in the ceremonies of initiation and to perform such other duties as the Grand Chief Orient may direct." The candidate is called Pilgrim. He is gravely told, as in other lodges, by the Grand Marshal: "Sir, my first duty requires me to assure you that neither your political, moral nor religious liberty will in any wise be affected by the obligation, rites, regulations or laws of the Order."

The Grand Marshal conducts the Pilgrim to the Grand Chief Orient and says: "Grand Chief Orient, he who stands before you has signified his desire to become one of us, and his willingness to covenant with, and obedient be to our laws and usages.

Grand Chief Orient (to candidate): "Pilgrim, is this true?"

Candidate: "Yes, it is true."

Grand Chief Orient: "Then answer promptly and respectfully our questions; attend closely to our rites and ceremonies, and yield willing obedience to official commands, and unwavering fidelity to our obligations, laws and rules. Under these requirements will you assume and comply with our obligations, laws and regulations,

and ever afterwards conduct yourself as becomes an upright member of this Order?"

Candidate answers.

Grand Chief Orient: "Grand Marshal, conduct the Pilgrim to our Grand Prophet, where he will be duly obligated."

Grand Marshal: "Grand Prophet, the Grand Chief Orient directs that you administer our binding obligation upon this Pilgrim."

Grand Prophet: "Pilgrim, having signified your willingness to proceed, as they sat in ancient mosques of the orient, be seated in our temple of modern wisdom and repeat: I, ——, do sincerely promise, declare and say that I will truly and faithfully regard and conform to all the obligations that I now or hereafter may assume in this Order, and will warn against, and, if in my power, prevent the exposing or publishing in any manner whatsoever, any sign, grip, password or position, or other privacies thereof.

"And now I sacredly promise, that once having assumed them, I will never again permit myself to be seen in either of the positions of this Order, so that they will be discovered as such, or confer any degree, or make known to any uninitiated or unprepared person, unless authorized by a Supreme or Grand Council, or such authority as shall legally emanate therefrom, and then provided only I shall find such person to be a male of the human race.

"And I further promise that I will ever and always promptly respond to the distress sign."

Grand Chief Orient: "Arise, be faithful; go, journey with and learn wisdom from our Grand Marshal."

Grand Marshal: "Come; our way to wisdom is direct. Race and association here are chosen, but no distinction is made on account of wealth, religion or politics. Here we germinate thought, gather reason from symbolism, elevate man's social position, and inculcate equality of heart and mind; believing these are principles that will aid in keeping more perfect the fraternal band of union between man and man.

"But come; our Grand Vice Orient has a word of wisdom to repeat, to which in silent reverence listen."

Grand Vice Orient: "Pilgrim, remember, a sensible man will seek and enter the portals of any secret society with calm and serious thought. Be not deceived, but rather assured that oft, in either pantomine or burlesque, many a valuable lesson is taught. Ignorance sometimes aided by prejudice, frequently condemns secret, charitable and benevolent fraternities, as conducive of no good to society, containing no pure sentiment or true instructions. High associations should be the aim of all men. Charity should speak in silence, Benevolence knows no boast, nor Friendship falsety. We can gratify no idle curiosity. No thoughtful man can journey through our gates without finding something beyond of more than meaningless pantomine. The purpose of this Order is not to erect vain altars, but to exemplify a lesson, and to practice those principles calculated to form and strengthen thought and reason. If man's heart is responsive to the latter's call and he loves the beautiful and good, and desires their reward, we welcome him to our fellowship. Life's responsibilities, its sorrows and its sadness are ever before us to keep more perfect the fraternal bond of union between man and man. A great

fact thus speaks to mortal man, to which you will in silent reverence kneel and listen."

After a lengthy exhortation, the Grand Chief Orient says:

"Brothers of the Orient, the hour for ribald speech and boisterous mirth is at an end. Let us forsake the orgies into which we have been led, and to this weary pilgrim, seeking favor at our hands, confer the boon, that he may sit within this Oriental Circle, and with us council over the woes of fallen man. Grand Marshal, give the pilgrim courteous guidance to the altar of our Grand Prophet, that he may pour the oil of calm respose, in words of wisdom, over the fretted, downcast soul, and fit it for the splendors of our Oriental Temple."

(Grand Marshal conducts pilgrim to the Grand Prophet and instructs him to kneel on both knees.)

Grand Marshal: "Grand Prophet, by command of the Grand Chief Orient, I present this pilgrim, who seeks wisdom and consolation, to prepare him to mingle with our circle."

(After some more advice, the Grand Chief Orient says:)

"Princes, give heed and join in this grand and solemn rite—forming a crescent around the throne, symbolic of our ancient creed. Pilgrim, step by step you have scaled the ladder, leading to the summit of our oriental splendors. Amid the grand old mosques and temples of orients; in the palace of the princes, round about the chancel, gathered there the noble throng of youth and beauty, brilliant as the morning sun. And now, surrounded by this Council and brothers of this circle, by

my commond, I bid you bow your head and receive the crown you have so ably won."

(Crown is put on candidate's head.)

Grand Chief Orient: "Brothers of our ancient Order, behold the emblem of your creed. Salute your peer.

"Oriental Prince, having successfully passed through the rites and ceremonies of the Order, it only remains for me to instruct you in the signs, passwords and grip, that you may be able to make yourself known to members of the Order."

CHAPTER XXXVIII.

HOME FORUM BENEFIT ORDER.

This Order was founded by prominent members of the Modern Woodmen and of the Masonic Fraternity, and chartered under the laws of the State of Illinois, in 1892. "The Ritual finds its inspiration in Roman history. It was about the Roman Forum that Cicero, Caesar, Brutus, Anthony and other distinguished Romans met to discuss the questions of their time and form laws, and the Home Forum of to-day, adopting the old Roman name, meets to decide questions of interest to its members and impart the lesson of honesty, fraternity, benevolence, temperance, and patriotism, the initials of which are found in the angles of the golden star of the Order." (Cyclopaedia of Fraternities, p. 136 & 7).

From the Ritual, page 7, ff. President (to candidate): "....Will you promise....never to reveal what we shall here teach you?

(The candidate will answer: I will.)

President: Then I charge you to be circumspect. Treasure in your memory the words which shall be spoken to you, and seal your lips, that nothing may injure our Order or violate the pledge you have just made. Orator, you may now conduct our Friend to the Vice President, who will further enlighten him.

(The Orator conducts the Candidate to the station of the Vice President, who will rise. The Orator will signal and then say:)

Orator: Respected Vice President, this Wayfarer, who was lately introduced to our worthy President, has given the promise of secrecy and has been greeted as a Friend. With the charge of our President fresh in his mind, he comes to you that with your aid he may farther advance on his way.

Vice President: Friend, you are indeed welcome to this, the home of our loved Order.....

.....As you entered this hall, you observed in the center of the room certain emblems, some of which are familiar to you. These objects we have adopted as symbols, and each is an embodiment of one of our fundamental principles. Each Companion when entering the Forum must advance to the Altar and turn, facing the Vice President who occupies this station, and give to him the Forum Signal, made thus (gives the signal). Having been recognized by the same signal, he may then retire to a seat anywhere in the Forum. Our Orator who has faithfully guided you thus far, will now introduce you to the Historian. Salute him with the Forum signal and present him with this emblem (giving him the Fasces), and he will interpret for you its hidden meaning.

(The Orator will proceed with the Candidate to the Historian, signal and say:)

Orator: Venerable Historian, this Companion has just entered our Home and been welcomed at our fireside. What lessons of wisdom have you culled from ancient lore, that you may now impart to him?

(The Candidate will then give the Forum signal and tender to the Historian the Fasces which he will accept, and then say:)

Historian: As you come bearing to me this emblem, you are thrice welcome. I greet you as a Companion, and will unfold to you the hidden meaning bound up in this Fasces. The pages of history (opening the Bible) tell of nations of old from whom we, even in this twentieth century, may learn wisdom. The massive architecture of the Pharaohs, the Proverbs of Solomon, the esthetic culture of the Athenians, and the legislation of Rome, alike excite our wonder and challenge our admiration. The artist who skillfully wrought the Parian marble has passed away, but the statue remains, a monument to his genius. The voices of the orator and the poet are stilled, but history has recorded their greatness on enduring tablets. Among these nations of antiquity, none has bequeathed to us a more perfect system of legislation than Rome. In the name of our Order, and in this Fasces, we revive the memory of the ancient Roman Forum. In the Forum the citizens assembled and discussed political affairs. Here the Tribunes, elected by the people—the House of Representatives of that early day—met and enacted laws for their government. Here Cato and Cicero, Hortensius and Caesar poured out their eloquence. Here were held the Courts of Justice, plaintiff and defendant arguing their causes in the light of day. Here were suspended the laws of the Twelve Tables that he who run may read. When the Justice entered the Forum to administer the law, he was preceeded by a lictor bearing upright thus (illustrating) the Fasces, as an Emblem of Authority. The keen blade of the axe symbolized the majesty of the law, the bundle of rods, its power when firmly held together. When the Justice took his seat, the lictor inclined the

Fasces thus (indicating) thereby acknowledging the sovereignity of the people. We have adopted this emblem, and in the hands of our President and Vice President, it signifies a ruling power which must be respected. Every Companion here has had a voice in framing our laws and in electing our officers; therefore the will of the people sustains this Emblem of Union and Power.."

CHAPTER XXXIX.

THE ELKS

are a secret society with a ritual and an oath. Their annual lodge of sorrow for the dead is held on the first Sunday in December, and the religious character of that service may be read in any Monday paper after that Sunday. The name is said to have been taken from the discription of the Elk in "Buffon's Natural History," fleet of foot, and timorous of doing wrong, avoiding all combats except in fighting for the female and in defence of the young and helpless weak."

CHAPTER XL.

ROYAL ARCANUM.

This secret society was founded by members of the Masonic Order and prominent people in and around Boston in 1877 and incorporated as the Supreme Council of the Royal Arcanum under the laws of the State of Massachusetts. The Order succeeds in keeping its Royal Secret, but by accidental circumstances I have a copy of the ritual and I will quote from it to show the religious character of this Order. A large number of the Order claim to belong to the Catholic Church. Its chief emblem is a royal crown within a circle, on the circumference of which are ten small maltese crosses without notches. Among the objects of the Order we read: "to educate its members socially, morally and intellectually." In the by-laws we read that "Fraternal orders are a national blessing. They promote thrift, economy, sobriety, without freezing the soul into selfishness, as is apt to be the case in the usual struggle for wealth or high social position. They bring men into closer social relations and cherish those feelings that thrive and put forth blossoms in each other's welfare. They make men thoughtful and helpful, expanding the sentiments of Virtue, Mercy and Charity. They teach us the religion that breaks bread to the hungry, gives a cup of water to the thirsty, watches at the bed of the sick, visits the imprisoned, the fatherless, and the widowed,

duties that are sadly neglected, and for a long time were supposed to be confined to the church."

On page 1 of the Book of Duties, as corrected January 1, 1898 (Ritual), we read: "Sec. 601. The Book of Duties must be adhered to in all respects, unless special authority to use substitutes for portions thereof is granted by the Supreme Council or the Supreme Regent."

On page 2: "Any initiatory ceremony not provided for in the Book of Duties is strictly prohibited, except in cases where the Supreme Regent shall, by dispensation, authorize definite changes in Part II., etc."

From page 5: "There are ten stations in a Council Chamber, corresponding to the ten points upon the crown, the emblem of the Royal Arcanum. The eleventh station, at the entrance of the room, is known as the 'Altar or Secret Station.' This shall be of such dimensions as shall be necessary for the proper exemplification of the degree; it shall have a hinged cover provided with a secure lock, having three keys, one of which shall be in the keeping of the Regent, one in that of the Vice-Regent, and the third in that of the Guide..... The interior of the Station.....shall be of sufficient depth to hold the Protective Badge, the Royal Secret, the Jewels, the Sash, the Books of Duties; and these must be kept therein when the Council is not occupied with its duties.

"The Protective Badge is a tablet of metal, on which shall be distinctly engraved the letters V. M. C.

"The Royal Secret is a tablet of metal, on which, in distinct figures, shall be the mystical number. This shall always remain in the Secret Station or Cabinet,

except for the brief period when used in conferring the Degree.

The V-shaped screen and its furniture: A folding screen of two wings, white on both sides. Each wing six feet three inches in height, and three feet ten inches wide; a white stand, tripod or bracket and a basin fitting it.

"The 'M' screen and its furniture: A folding screen with four wings all light blue. Two inner wings six feet three inches high, two feet ten inches wide; outer wings same height, five feet wide. A knapsack sixteen inches by eighteen inches, so made as to be easily weighted with from twenty to one hundred pounds, and supplied with hooks (page 6) of hoop-iron to suspend it from the shoulders, and with a hook at the lower end for quick attachment of additional weight if desired. A small table with a decanter and one or more glasses.

The Sash: A blue cashmere sash without ends, four inches wide and fifty-six inches long to top of crossing, lined with cambric, and having a row of half-inch yellow metal lace on each edge, and a hook at the hip for the Protective Badge.

The Banner is to be of fawn-colored silk, eighteen by twenty-seven inches, cut swallow-tailed at bottom, and trimmed all around with half-inch gilt lace, and one and a quarter-inch fringe at bottom. "Royal Arcanum" printed at top in gold, scarlet symbol in centre, and mystic number in gold at the bottom. Cross pole of black walnut with gilt ball at ends. Banner hung to pole by gilt lace loops, and pole to have cord and tassel at each end of cord."

From page 9. "..The Guide, satisfied that all present are members of the Royal Arcanum, and that the Council chamber is prepared for duty, standing at altar and facing it and Regent (shall say): Regent, the outer and inner door are securely guarded, the secret symbol is properly displayed, the officers are at their stations, properly clothed, and all present are entitled to sit with us. (Guide will then occupy his station.)

Regent—Brothers, let us now assemble around the altar. (Then shall all except the Warden and the Sentry, form in a circle about the altar. The four principal officers shall stand inside the circle, facing the altar, with their backs towards their respectative stations.) All except the Chaplain give the sign of the Order, and remain so during prayer.

(Chaplain inside the circle near the altar and facing it and Regent:)

Our Father, who art in heaven, as we assemble around this altar, we humbly ask Thine aid in performing the duties of this hour. As members of this beneficient Order, with a due sense of our responsibility, may we do to others as we would have them do to us, by practicing Virtue ourselves, by showing Mercy to others, and by exercising Charity for all. Amen.

All—Amen.

Regent—Give the sign. All do so.

(Page 10.)

Regent—The governing principles of the Royal Arcanum are:

All—Virtue, Mercy, Charity.

Regent—And the greatest of these is Charity.

Past Regent—May Virtue lead, Mercy guide, and Charity control us in every thought, word and action.

Here may be sung the Opening Ode.

Tune, "Rock of Ages."

Band of Brothers, let us be
Bound by cords of Charity,
Mercy lend us from above,
Olive branch of peace; O love,
Plant in all these hearts of ours,
Virtue's ever blooming flowers.

Friendship spread thy sheltering wing;
Let the social joys that spring
From our Council meetings start,
Quicker pulls through the heart,
May we by our work be brought
Up to higher realms of thought.

By the wisdom of these plans,
By the joining of our hands,
Hope's strong anchor here is laid
In unselfish votes we made,
That our loved ones when we fall
Share the fostering care of all.

From page 15 and ff. "The Mysteries."

Part 1.

Regent—Guide are there applicants in waiting?

Guide—I find in waiting Mr. ———— who desires membership in our Order and instruction in the Mysteries.

Regent—Have more than sixty days elapsed since the date of approval of the applicant's medical examination?

(Secretary refers to the papers and answers Yes or No. If the answer is Yes, the applicant must be re-examined and approved before he can receive the Degree.)

Regent—Brothers, we are about to receive another member into our circle. Let the ceremony of initiation be conducted in an orderly and dignified manner. The Past Regent and the Collector will now retire, examine the applicant and qualify him for admission to the Council.

(The Past Regent Collector and Guide rise at their stations. Guide receives from the Secretary the application. Then the three advance on parallel lines to the altar, all reaching it at the same time. Guide delivers the application to the Past Regent. Regent gives three raps with the gavel, all remain standing until the Past Regent and the Collector have saluted, and led by the Past Regent, have retired and the door has been closed.)

Regent gives two raps and may declare a recess until the return of the Past Regent and Collector.

(In the ante-room the Past Regent shall see that the application, the Medical Examiner's inquiries, and the Obligation are properly signed by the applicant and duly certified.)

Past Regent—Friend, are these your signatures?

(The applicant must acknowledge them to be such.)

Past Regent—Have you made the statement in the application and answered the questions in this medical examination truthfully and without reservation? (The applicant must answer in the affirmative.)

Past Regent—Do you still desire to secure the benefits and privileges of the Royal Arcanum, and to be instructed in the Mysteries of the Order? (The applicant must reply in the affirmative.)

Collector—Our rules prescribe that the applicant shall now pay one assessment in advance, and the dues for

the current quarter, all of which amount to $.....

(The Collector after receiving the amount stated, shall give a receipt therefor.)

Past Regent—Await, my friend, the coming of one who will guide you through the Mysteries.

(Past Regent gives XX-XX-X.)

Regent—Warden, what alarm is that at the inner door?

Warden (having opened the wicket)—Who knocks?

Past Regent—The returning officers.

Regent—Admit them.

(The Past Regent and the Collector shall then enter, the door being closed after them, and advance to the altar (the P. R. preceeding Col.) and salute. The Guide shall proceed to the altar and reach it simultaneously with P. R. and Col.)

Past Regent—Regent, the way is clear for Mr. ..... to be instructed in the Mysteries of this Order.

(P. R. hands application with his left hand to G., who receives it with his right hand.)

Regent—Resume your stations.

(P. R. and Guide face to the left and C. to the right. C. moves to a position at end of altar opposite G., and then all three leave altar simultaneously, C. and G. on parallel lines, and resume stations; G. returns application to Sec. Then Regent:)

Regent—Guide, you will now retire, prepare the applicant, conduct him to the threshold of this Council Chamber, and thence as you are bidden.

(If more than one applicant, R. should appoint Assist. G. to accompany each of the others in Part I.)

(Guide retires to the ante-room, and then advances to

the inner door with the applicant or applicants, hoodwinked, and gives XX-XX-X.)

Warden (opening the door slightly)—Who knocks?

Guide—A friend.

Warden—Vice Regent, a friend awaits without.

Vice Regent—Admit him.

(Guide enters with applicant or applicants, the door being closed behind them. Guide leaves applicant at the threshold—each Asst. G. remains with his applicant—and advances to the altar alone, under sign of Duty.)

Guide—Regent, a stranger stands upon the threshold of our secret Council Chamber.

Regent—Who is the stranger?

Guide—One who is a friend and would be more.

Regent—What are his desires?

Guide—To know, for himself, the Mysteries of the Royal Arcanum, and to secure for those dear to him, the benefits which our Order bestows.

Regent—Let the friend advance.

(Guide returns to applicant and leads him to the altar. When all applicants stand at altar, each Asst. G. steps to the rear of the one he conducts, the G. at left of line and applicants.)

Regent—Friend, thus far you have chosen well, but you are as yet unacquainted with your duties and your privileges. Listen attentively to words which will enlighten you.

Chaplain (advancing to the altar, facing applicant)—Our Order requires that you should now give a solemn promise. Witholding it, you can go no farther. I assure you that this promise will not conflict with either

your religious belief or your duties as a citizen. Are you willing to proceed?

(The Applicant must reply in the affirmative.)

Regent—Guide, place the applicant in position to receive the Obligation o o o.

(The Council may require the applicant to repeat the Obligation, or give his assent thereto after it has been read to him.)

(The Guide shall instruct applicant as to his position; each Asst. G. places his applicant in position to receive the Obligation, and at proper time relieves him of that position, etc.)

Chaplain—Friend you will now give your attention while I read the Obligation of this Order:

In the presence of Almighty God and these witnesses, I do, of my own free will and accord, most solemnly promise that I will strictly comply with all laws, rules and usages of this Fraternity, established by the Supreme Council of the Royal Arcanum. I will hold allegiance to said Supreme Council and be loyal thereunto, on the supreme authority of the entire Order. I will obey all orders emanating from the Supreme or Grand Councils, or from the Subordinate Council, of which I am a member, so long as they do not conflict with my civil or religious liberty. I will not defraud or wrong any department of this Order, or any member thereof, or suffer it to be done by others, if it be in my power to prevent, I will never introduce anything of a political or sectarian character at any meeting of, or in any way bearing reproach upon, this Order. I will keep forever secret all that may transpire during my initiation and will never improperly communicate to any person any

of the words, signs or tokens, and should I be expelled or leave the Order, I will consider this Obligation as binding out of it, as it is in it. I will assist a distressed brother or his family when in distress, as far as is in my power, without material injury to myself or family. I will answer all proper signs of the fraternity and use all proper means to protect a brother from defamation.

And, should I violate this, my solemn promise, I hereby consent to be expelled from the Fraternity, and may God aid me to keep and perform all of these obligations.

My Friend—You have heard this solemn obligation. Do you, in the presence of the officers and the members of this Council, promise faithfully to abide by it?

(The Applicant must answer in the affirmative, after which the Guide quietly relieves him from the position he had assumed while taking the Obligation.)

Regent—Friend, you will now retire with the Guide to the ante-room, whence you will soon return, to have thrown open to you the portals of the Royal Secret.

(Guide retires with Applicant to the ante-room, removes the hoodwink, and there prepares him by placing upon him the Sash, resting upon the right shoulder and passing across the body and under the left arm, and by baring his right arm for an inch or two above the wrist.)

(As soon as applicant has retired and Regent o, then V. R. and C. rise at their stations simultaneously, advance to the altar, give sign of Duty, and proceed, V. R. receeding, to perform their Duty, and after it is finished they return to altar in the same order, give sign of Duty, and then resume their stations.)

Part II. of the Mysteries.

(From page 19, ff. of the Book of Duties.)

Vice Regent—Regent the Council Chamber is ready for the reception of the applicant.

Regent—Admit him.

(If more than one applicant, all except one previously selected by R. and by him named to G. may be, in single file, and slowly, with accompaniment of music, if practicable, conducted by G. past V-screen, then between it and M-screen, so each may see the contents of both screens and then seated apart from members of Council, in front of either stations of the P. R. or C., and so remain until the other applicant has duly passed through the Courts of V. and M. and the inner Court, to the point designated for the removal of Sash, and then all applicants being placed at altar, proceed in due form. The foregoing instruction does not prohibit a Council from conducting more than one Applicant through the entire ceremony. When the applicant, who is now to receive the full Degree, is seated, the Regent will say:)

A few words to the friend (or friends) who has (or have) been seated in our midst, in explanation of his (or their) position would be well at this moment. You have readily assented to the Obligation of the Royal Arcanum as rehearsed by our Chaplain, and the ceremonies you are about to witness consist of conferring the full Degree of the Royal Arcanum. Our laws provide that when two or more persons are to be initiated, all candidates except one previously chosen, may be conducted to seats in our Council Chamber, affording a full view of the exemplification of our ritualistic work

upon the remaining applicant. It will be your duty to pay strict attention to these proceedings, and to apply to yourself the great principles and attributes of the Royal Arcanum, as if the full Degree had been conferred upon you personally.

(The Warden gives XX-XX-X answered by the Guide in the same manner. Guide enters with applicant hoodwinked, and places him on the V-screen facing the center.)

Guide—The applicant is waiting.

(Guide raises hoodwink, so that applicant can see what is before him.)

Vice Regent—Friend, you stand within the outer Court of the Royal Secret. It is constructed to represent the initial letter, or sign, of the first of the three great principles of the Royal Arcanum, Virtue. It is hung in white, indicating that the first step into the Mysteries should be one of purity.

Virtue in this Order, however, means more than this. It stands for purity of soul and for a courage not to be daunted. Your right arm is bared, indicating a readiness to receive the benefits and favors of the Order. You see water before you. Bathe your hand in it, to signify that you wash yourself from the impurities of the outer world.

(Prompted by Guide, if necessary, the applicant must immerse his right hand in the water.)

Guide—The applicant has obeyed.

(Guide again hoodwinks Applicant.)

Vice Regent—As one about to enter upon a difficult journey, in pursuit of important benefits, invites success by careful preparation, so have you, by this rite, been

prepared to advance with pure hands toward the inner Court, there to win the mystic emblem and the privileges which our Order confers.

(Here the Guide shall suspend from the Sash, under the Applicants left arm, the Protective Badge.)

(Here may be sung o o o after the air "Auld Lang Syne."

How sweet the thought that Virtue dwells
In every human breast,
That God sends forth to mortal world
To make his children blest.
Then brothers, strive through life to keep
That spark alive and bright,
That it may burn till heaven's own flame
Shall make our pathway light.

Regent—Friend, having been obedient to the instructions of the outer Court, you are entitled to be called a Brother in Virtue, and have earned the right to proceed.

Members (in union led by the Past Regent)—Brother in Virtue, in all your relations to our Order, may you prove this title worthily bestowed.

(While the members thus speak, the Guide shall lead the applicant into the M-screen, in which—N—Guide removes hoodwink as soon as applicant is in the M-screen.)

Guide—The applicant stands in the second Court.

Regent—Brother in Virtue, you are now advanced to the second Court of the Royal Arcanum, and stand before the second symbol of the Order. In its form, it represents the initial letter of the second great principle of our Order, Mercy. Its color is blue, signifying that Mercy is an attribute of heaven itself. It is a double Court, showing that which it represents twice blessed; blessing him that gives and him that takes. You stand

at its central point, which suggests that the quality symbolized is an attribute of the heart, the source of all noble actions. To pass this Court a test is required. Listen to further instructions.

Orator—Life is like the double Court in which you stand. There are always two paths lying before you, only one of which you can pursue. In the one you help mercifully to lift from your brother and those dear to him, the burdens, sorrows and responsibilities which may rest heavily upon him, in the other, you increase the burdens of life, and bring to home and friends a sorrow which neither regrets nor remorse can ever remove. You now have the opportunity of proving yourself merciful, and thus worthy of companionship in the Royal Arcanum. Of the two courts before you, enter either, as you may select. May the promptings of your heart be merciful and wisely direct your choice, that no obstacle may bar your progress through the second work of the Order.

(If applicant hesitates, the Guide quietly directs him to remove the burden from k--g brother, and assists him to assume it.)

Guide—He has lifted the burden.

Regent—Brother, you have well borne this test. You have been taught concerning the burdens and responsibilities which our Order bravely and mercifully carries, and which you must help to bear. They are symbolized by the burden which you have just assumed. Without assistance all our burdens are heavy and grievous, as you find this, yet with a strong heart and with brotherly sympathy and help, they become light, and are easily borne. Having shown yourself worthy, you are entitled to stand

within the inner court, and to advance toward the Mysteries of the Royal Secret.

(The Guide on the left of the applicant shall then lead him bearing the burden, from the M-screen past the Orator around the Council room to the altar, while Guide repeats:)

Guide—Mercy moves among the desolate homes of men, amidst the poor and neglected, an angel whose wings are bright with hues of paradise. Its trophies are immortal, they will live when the weapons of victorious battle have been broken, and the sound of the poet's lyre is hushed forever. When green wreaths have faded, when the glorious monuments of human skill have perished, and when the stars themselves have ceased to burn, they will be remembered among the jewels in heaven.

(K--g brother emerges from M-screen, and standing in front of the Past Regent, or Orator says:)

Regent, when a weary, way-worn traveller, I sank exhausted beneath my heavy load, this Brother in Virtue mercifully relieved me of my burden, and has nobly borne it. Brothers, extend to him that Mercy which he has so freely shown to me.

Regent and Council—Blessed are the merciful, for they shall obtain mercy.

Regent—Guide, remove the burden.

(Here may be sung o o o:)

As we bespeak God's Mercy, may
    We ever Mercy show,
To cheer a brother's saddened heart,
    Crushed by its weight of woe.
For who can tell what he may need
    Upon this changeful earth?
Be merciful to friend and foe,
    And thus prove human worth.

Regent—Brother in Virtue having safely accomplished the journey through the second court, you are entitled to be called a Brother in Mercy.

Members (in union led by Past Regent)—Brother in Mercy, in all relations to our Order may you prove this title to be worthily bestowed.

Regent—Brother in Virtue and Mercy, you now stand within the inner court, at the center of our mystic circle. One step more and the last obstacle will be removed from your pathway. You have successfully passed the ordeals thus far presented, you have been purified in Virtue's court, you have shown by a wise choice that Mercy dwells in your heart, and you have received with attention all our instructions. My brother, the altar before you is the symbol of the third and great underlying principle of our Order—Charity. This is the source and origin, the purpose and end of this fraternity. This symbol teaches the duty of self-sacrifice, the surrender of our own pleasure and enjoyment, and the charitable offering of our possessions, our service, and our sympathy for our brethren when in need. Within the sacred recesses of this altar are concealed the Royal Secret. Before you can become with us a Brother in Charity, you must discover this Secret, and learn its mystic meaning. Search and find it.

(The applicant prompted by the Guide, must raise the cover and take out the tablet. The Guide closes the cover.)

Regent—What have you discovered?

(The applicant prompted by the Guide, shall answer: This tablet.)

What characters are inscribed thereon?

(The applicant prompted by the Guide, shall answer --M—)

Regent—M—The Royal Mystery. Do you find the Key by which this mystic number may be read and explained?

(Applicant prompted by Guide replies: I find nothing more.)

Regent—Guide, where is the Key to this Mystery?

Guide (raising the cover)—Regent, the Key is not within the sacred station.

Regent—o o o—Brothers, our secret station has been despoiled of the Key to the Royal Mystery. It is the Protective Badge of this Order, and without it the mystic number can not be explained to this applicant. Guide, you are responsible for the safe-keeping of the Mysteries. Seek and find the Key, that this Brother in Virtue may become also, with us, a Brother in Charity.

(Guide, taking the tablet and assuming his station in the Council:)

Guide—Brothers, has any one of you the Key to the Mystery?

Chaplain—Regent, I can find the Key to our Mystic number.

Regent—Brothers, be seated. Guide repair to the altar. Chaplain, you will obtain the Key, and explain the use to the applicant.

(If there is more than one candidate, the Asst. Guides should at this point request those seated to rise, and should conduct them to the altar, ranging them in line with the candidate already there, so that all may face the Chaplain and hear and understand the explanation.

Chaplain advances to altar, passes around its end to rear of candidate, and removes the badge from the appli-

cant, not stealthy, but in such a manner that all the applicants' attention is attracted, and each can himself witness the removal of the Key, and understand the explanation. The Chaplain then assumes a position on the opposite side of the altar, facing applicant, and holding the badge in his right hand, and taking with his left hand the tablet from the Guide, thus holding, then:)

Chaplain—Brother, this is the Key to the mystic number. It is the Protective Badge of the Order. While you lawfully wear this badge, you are entitled to the benefits and honors of the Royal Arcanum. Some brother took this Badge from its secret station, and placed it on your person, to secure for you its protective influence. As soon as you began to bear the burden which the Order imposes, you were unconsciously placed under its care and became entitled to share in all its benefits, privileges and promises. The burdens are light and the benefits come to us in the hour of greatest need, even though we ourselves are unconscious of them. Cherish, then, this truth in your memory, that as long as you help to bear the burdens of the Order, you will be protected by its great and important privileges.

Regent—Chaplain, you will deposit at my station the mystic number and its Key.

(The Chaplain will then resume his station.)

Regent—Guide, you will present the Brother for instruction and investment.

(Guide conducts all applicants to Regent's station.)

Regent (holding the key and mystic number before applicant): Brother, you see before you the Royal Mystery, the Royal Secret, the Royal Arcanum, the mystic number of the Order. X. (Regent placing Key on sta-

tion and pointing to Banner:) Y. Now, as you are in full possession of the knowledge of the Royal Secret, I declare you a Brother in Virtue, Mercy and Charity, and invest you with the regalia, which combines with the mystic symbol, our emblem, the crown.

Members (in union led by the Past Regent): May you never prove unworthy of it.

(The sash will here be removed. Here may be sung:)

"Greatest of these is Charity."
Oh, learn this lesson well,
And oft forgive your fellowman—
Who can his weakness tell?
With Virtue, Mercy, Charity,
Let brothers' hands be bound,
Till Love's pure flame shall closely weld
Brave hearts the whole world around.

Regent—I will now instruct you in the signs, signals and passwords. This is the sign of Duty (A). It is used in the Council addressing the Regent, upon entering or retiring from the Council, whenever you rise to speak, and in crossing the Council chamber. Its answer is (A) which should always be given in response to a member entering or retiring.

This is the sign of Virtue (B); this is the sign of Mercy (C); this is the sign of Charity and the sign of the Order (D).

In order to enter a Council while it is occupied with its Duties, you will give three raps on the outer door. The Sentry will open the wicket. You will then give him the Semi-Annual Password, which is changed on the first meeting in January and July of each year, and must be procured by you only of the Regent, no other person can give it to you, and he only while you are in

good standing in the Order. For the present term the password is ———. You will then be admitted to the ante-room, where you will clothe yourself with the proper regalia, advance to the inner, or Council-room door, and give one distinct rap. The wicket will then be opened by the Warden, to whom you will give your name, rank in the Order, and the name and number of the Council to which you belong. This information will be conveyed to the Vice Regent, who will instruct the Warden to admit you, if correct. You will then give him the Permanent Password of the Order, which is ..... This will admit you to the Council room. You will advance to the altar, face the Regent and give the sign of Duty. After he responds, you will be at liberty to be seated. Should you wish to retire during a session of the Council, you will advance to the altar, give the same sign, and having been recognized, you will be at liberty to retire.

All movements of officers and members on the Council-room floor during a session should be, as far as possible, on lines of right angles with each other.

In order to make yourself known to a brother outside of the Council chamber, the signals and answers in which you have been instructed may be used. Besides these, this grip may be used, (E), or this word (F), its answer being (G).

In communicating with a brother, you are entitled to use the initials V. M. C., in signing your name. You have also the right to the use of the mystic number on all proper occasions. It may be used by you in connection with your signature, to indicate that you are a member of this Order, and whenever you see this mystic

number in connection with a signature, you know that it has reference to the Royal Arcanum. The work, or business, done in the Council is called its Duties. In these Duties, one rap of the gavel calls the Council to order or seats it, o; two raps call up the officers, o o, and three raps call up the Council, o o o.

Brother in Virtue, Mercy and Charity, I greet you as a member of the Royal Arcanum, and now present you with a copy of the constitution and laws of the Order. It is your duty to thoroughly acquaint yourself with their requirements, that you may know your obligations and privileges, your rights and duties, as a member of the Order. Its welfare depends upon the prosperity of the Subordinate Councils. Your duty is not fully discharged by the payments of dues and assessments. You should give a reasonable amount of service to the Council by developing its fraternal and social features, by attending its regular meetings, by inducing acceptable persons to apply for membership, and by discharging with fidelity every duty assigned you, either as officer or member.

I will now present you to your brethren and request that, as your name is called, you (or each of you), will move forward one step, and give the sign of Duty, in order that the brethren may know you by name.

(Here Guide faces applicant towards altar and as the names are called by Regent, each will move forward one step, and give the sign of Duty.)

Regent—Brothers of ..... Council, I introduce to you Brother ....., who is now entitled to all the benefits and privileges of our beneficient Order. You will unite with me in the hopes that, in the enjoyment

of them he will remain faithful to his obligation, so that, when the summons come to him which must come to all, he will pass away confident that the protecting arm of the Royal Arcanum will shield those dear to him.

(Here may be sung:)

Welcome, stranger! Royal Brother!
We fraternally unite
Hearts and hands with cordial greeting,
In our Council here to-night.
Welcome to our new-made brother
Who has asked us if we would
Add by mystic rites another
To our Royal Brotherhood.

(The Regent will here declare a brief recess, during which the Orator, Warden and Guide shall restore the Council room to its ordinary condition. Guide will conduct member just admitted to the Secretary's desk, where he will sign the By-Laws and examine his application to see that his beneficiary is properly named, in accordance with the laws of the Order.)

From page 20, ff. of Book of Duties.

DUTY XVIII.

Closing the Duties of the Council.

Regent—Brothers, the Duties appointed for this Council meeting are now nearly completed. Collector, what have been the cash receipts since the last meeting?

(Collector will name the amounts for the General Fund and for the W. and O. B. Fund separately, and then the total of both, which the Secretary will repeat.)

Regent—The Secretary will so enter them upon the records of this Council. Has the Treasurer receipted therefor?

Collector—He has.

Regent—The Secretary will so record it. Has the last assessment laid been forwarded to the Supreme Treasurer, and has a receipt been received therefor?

(Treasurer responds and Secretary records the answer.)

Regent—Has the Monthly Report been prepared ready to be mailed to the Grand Secretary? (Secretary responds.)

Note—If not, the Regent should see that this is done before closing the Council, as the prompt forwarding of such a report is important.

Regent—o o o Brothers, let us gather about our altar.

(The same position will be assumed in this as in the opening Duty.)

Regent—Brothers, give the signs.

(All do so led by Regent.)

Chaplain—Let us pray. O God of infinite benevolence, Thou art the Father of all our mercies, and the God of all grace. In closing the service of this Council, we devoutedly seek Thy benediction, and ask Thy blessing to rest upon us, and as we go forth to the active duties and responsibilities of life, may it be to fill the measure of our days with usefulness, with purer motives, brighter hopes, and personal consciousness of the Divine approval. Amen.

All—Amen.

(Here may be sung:)

Closing Ode.

Tune, "Greenville."

Brethren of our social Order,
Each his heart with care inspect;
Succor all within our border,
The hungry feed, the poor protect.
As you leave those sacred portals,
Mingling with the outer world,
Raise the standard, bear it proudly,
Let your banner be unfurled.

Heaven guide us as we journey
'Mid the scenes of pain and woe,
May our hearts with love and pity,
Shower sunshine where we go.
Bless our parting, and our slumbers,
Fill our baskets and our store,
Peace abound in all our members,
Till we meet to part no more.

Regent (at his station)—Brothers, ——— Council, No. — Royal Arcanum, will next be opened for Duty, on the — of ———, 19—, at — o'clock. The Guide will see that the Royal Secret, Protective Badge, Sash, Jewels, and Book of Duties are safely deposited and se-

curely locked within the secret station. Brothers, the Duties of this session are fully performed, and I declare this Council closed o.

From Page 40, Book of Duties.

THE FINAL DUTY.

The Burial of a Brother.

Note—The use of the following form of Final Duty, or of any part of it, is optional with each Subordinate Council, and other passages of Scripture may be introduced in place of, or in addition to those quoted in the ceremony.

At the funeral of a brother, his Council shall be represented, if desirable, by seven members selected by the Regent, six of whom shall act as pall bearers, if desired. In the number shall be the Regent, the Past Regent, and the Chaplain, or persons appointed to represent them.

An emblem of immortelles, ivy or laurel leaves, or evergreen, in the form of the letter C, shall be provided.

In passing to the grave, the pall bearers shall form about hearse, the Regent at the right, the Past Regent at his left, and the Chaplain bearing the emblem at the rear. Should the Council attend in a body, they shall precede the hearse. After the pall beareres have removed the casket to the grave, they shall form about in the shape of the letter V, the Chaplain being the apex at the head.

Chaplain—The Lord is merciful and gracious, slow to anger and plenteous in mercy.

He will not always chide, neither will he keep his anger forever.

He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass; as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him.

Man that is born of woman is of few days and full of trouble.

He cometh up like a flower and is cut down; he fleeth as a shadow, and continueth not.

Seeing his days are determined, the number of his months are with Thee. Thou hast appointed his bounds that he cannot pass.

For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth.

And though after my skin worms destroy this body, yet in my flesh shall I see God.

Whom I shall see for myself and mine eyes shall behold, and not another, though my veins be consumed with me.

Regent—Brothers, we stand in the presence of death! One of our members has passed into the sublimest Court

of all, solved the dread Royal Secret, and fathomed Mysteries, the portals of which are opened only by the grim Warden, Death. This is but the mortal part of our brother which lies before us, so familiar, so beloved. It was cast aside when his spirit put on immortal garments. Our brother lives, a life only just begun. He has preceeded us but a little, and awaits in a better land the coming of those he loves. With tender sympathy and reverent love, we place upon his casket (here the Regent shall receive the emblem from the Chaplain and place it upon the casket) the emblem of our trust, that it is well with our brother forever, and well with all the dear ones he has left behind.

(After the lowering of the casket:)

Chaplain—Let us pray: O God, our Father, Supreme Ruler of the Universe and Governor of all things, we know that without Thee not even a sparrow falleth to the ground, and we may, therefore trust with Thee the soul of our dead brother, as we return his body to its kindred dust. Thou art a God of mercy and loving kindness, and lookest upon us all as a father upon the children whom he loves. Teach us by this lesson of mortality how frail and weak we are; how slight our hold upon this world; and how sure, with Thy grace, we may make our anchorage in the ocean of eternal love. We commend unto Thee these sorrowing ones. Minister unto them divine consolation. Bless them and us with Thy care and protection. Unite us all again in thine own good time, and be to us now and ever, our Father and our God. Amen.

All—Amen."

CHAPTER XLI.

SUPREME COURT OF HONOR.

This Order has a Ritual which prescribes the duties of the Chaplain thus on page 53: "Worthy Chaplain, it will be your duty, as well as your privilege, to invoke the divine favor and blessing upon the proceedings of this Order; you will also assist in initiating candidates. Your position is one of high dignity, and may you endeavor to so conduct the exercises and the duties devolving upon you that they may be beneficial to the members and for the good of the Order."

At the opening of the Lodge the Worthy Chancellor says: "Officers and members, you will bow your heads while the Worthy Chaplain invokes the Divine blessing."

Worthy Chaplain: "Our Father and our God, we call upon Thee to bless all the members of this Court; guide our every action through life, and help us to be faithful brothers and sisters of this noble Order; may each and all of us be governed by a fervent desire to advance Patriotism, Liberty and Brotherhood, and to better the condition of mankind. This we ask in humble dependence and in most solemn adoration of Thy gracious name. Amen."

At the closing of the Lodge the Chaplain has to say: "O, everlasting Father, we ask Thy blessing upon the members of our noble Order and upon our every effort in the cause of right. Make us true to our brothers and sisters, kind and loving in our homes, loyal and obedient

to all, and worthy members of the great brotherhood of mankind. Amen."

The Chaplain instructs the candidate thus: "My brother, it is well that you have come to me, for the faith and trust in a Providence of unceasing good are interwoven with the inmost activities of hearts that yearn for right and seek for liberty. Men never rise so high or go so far as when the way is hid and their only guide is duty and an unshaken confidence in the invincible right. It is not in the province of this Society to analyze or discuss controverted questions of faith and practice, but we all know and see the need and the waiting of the world for a religion of brotherhood, charity and love applied to the common affairs of human society. We need to understand that the broadest liberty of action is harmonized with the most delicate regard for the rights and comfort of others. So that the deepest and most reverent faith in the overshadowing verities of God and man may become a working force of our common right in the daily affairs of our common existency.

"I welcome you, then, on your onward way, in the name of Patriotism, Liberty and Brotherhood, and give you another word to inscribe on your heart with the word Patriotism, and that is the word Liberty—the liberty of Love, liberty of Law and Justice and Right, for that is the only liberty worthy of the devotion of man...."

At a funeral of a member, the Chaplain, after reading from the Bible, says this prayer: "Almighty God, we give Thee hearty thanks for the good example of those, Thy servants, who, having finished their course in faith, do now rest from their labor. And we beseech Thee,

that we, with all those who are now departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul in Thine eternal and everlasting glory, through Jesus Christ, our Lord. Amen."

For the ceremony of initiation, the ritual prescribes: ....."....."each Court shall have a degree team, appointed by the Worthy Chancellor, composed of five sisters and six brothers, one of the latter to act as Conductor, which shall drill and become familiar with the floor work. The sisters shall wear robes made in Grecian style, one each of the following colors: scarlet, yellow, green, blue and pink, with crowns or turbans made of the same color as the robes. The brothers shall wear suits of the style worn by the warriors of King Solomon, consisting of sandals, long stockings, armor coats and helmets. All members of the degree team except the Conductor shall bear spears or battle axes; the Conductor shall wear a sword."

The candidate is hoodwinked, marched around the hall whilst the members sing the following welcome march:

"Some think this world is made for fun and frolic,
And so do I (and so do I).
Some think it well to be all melancholic,
To pine and sigh (to pine and sigh).
But I, I love to spend my time in helping
Some worthy friend (some worthy friend),
To help their loved ones when their life is ended
Is far from wrong (is far from wrong).
Tra la, la, la, la, la, la, Tra la, Tra la, Tra la, la, la, la.
The Court of Honor does this for you.
Does this for you, we'll do this for you,
Tra la, la, la, la, We will do this for you.

"Some think the Court initiates its members
Upon a goat (upon a goat).
But oh, to us the way it bucks and capers
Is fun for all (who'er in the boat).
And oh, to us the mazy dance is charming,
It can't be beat (you can not beat).
And surely there is naught that is alarming
In nimble feet (with nimble feet).
Tra la, la, la, etc.

"Ah, we think strange that some should take to sighing
And like it well (and like it well)
For us, we have no thought of trying
So can not tell (how can we tell?)
With goat and candidates the day soon passes
So soon is gone (so soon is gone).
For fun was made for joyous lads and lasses
To call their own (to call their own)
Tra la, la, la, etc.

The candidate takes the usual solemn obligation never to reveal any of the work of the Order, and the *hokus-pokus,* as in other orders, as to test, is not omitted.

CHAPTER XLII.

THE GLOBE FRATERNAL LEGION.

The Ritual does not make the Chaplain a necessary figure at the meetings; but we have the religious hymn and the oath as in other secret societies.

INIATORY ODE.

Witness ye men and angels; now
Before the Lord we speak
To Him we make our solemn vows,
A vow we dare not break.

Lord, guide our doubtful feet aright
And keep us in Thy ways;
Turn Thou our prayers to praise.
Etc.

President: The Instructor will please conduct the candidate to the Altar, where he will assume the solemn obligation that all of you have assumed.

President to Candidate: You will now place your right hand on your heart, your left pointing heavenward, bent at elbow, and repeat after me. I.....In the presence of Him from whom emanates every good, and of these tried brethren, do promise that I will not knowingly wrong, cause or permit to be wronged, if in my power to prevent it, any member of this Order. I will protect to the utmost of my ability the fair name and character of any one whom I know to be a member of this Order; will go to the aid and assistance of any member of this Order if in distress, whenever called upon so to do, and will if found worthy, relieve or aid in re-

lieving them to the utmost of my ability. I will also patronize, or aid any worthy member of this Order to obtain employment when I can consistently do so without detriment to my own interest or interference with any of my civil or religious liberties. I will not commend for membership in this Legion, any person whom I know to be of immoral habits, or whose character I know, or have good reason to believe, to be other than good, and who is not of sound mind and body, and in every way worthy to become a member of this Legion. I will use my best efforts in promoting the interest of the Legion, when I can do so without interfering with my regular business. I will not while a member, or if at any time I cease to be a member, ever while I live, reveal to any one not entitled to know, any of the secrets of the Legion. All this I promise on my honor, and for any violation thereof, I consent to be punished as provided for in the constitution, by-laws, rules and regulations of this Legion.

President: We have in use in our Legion, as you have already been informed, certain passwords, grips, signs, countersigns, etc., that our Instructor will now make known to you."

But why occupy time in discussing more of the three hundred or more similar societies, one by one, in detail? They all agree substantially in their first principle. They all teach the same religious doctrine—naturalism and salvation without Christ. They all belong to the Masonic family, "which is the mother of all, in fact as well as in name."

CHAPTER XLIII.

COLLEGE SECRET SOCIETIES.

About One hundred and fifty thousand of our college students in the United States belong to so-called Greek Letter or College Societies. College bred men and women, the so-called better educated class of people among us, are thus imbued with the principles of secret societies, and after returning to their homes, are, as a rule, prime movers in such societies, as stated in the beginning of this book.

Tradition has it that Thomas Jefferson introduced the first Greek Letter Society from France into the William and Mary College of Virginia, and that from there the society spread to Yale, Harvard and the other seats of learning, about the time of the Declaration of Independence. Outside of the "hazing" and other "horse-play" practiced in some colleges or universities, the mode of initiation varies but little. From time to time the officals in the seats of learning interfere and it is conceded that in nearly all the schools the former brutal treatment is abolished.

The mode of initiation is described thus: "About two weeks after the scholastic term in September has commenced notice is given to all newly arrived students, who are of the required age and standing, to join the society, if so they desire. A day is set for the ceremony of initiation. Those who have signified their intention to join

receive on the afternoon of the appointed day, a black envelope containing a black-edged card or sheet of paper, bearing the badge of the society and the summons: You, N. N., will be waited upon at your room this evening and be presented for initiation into the dark and awful mysteries of ..... Fraternity. Per Order."

The half of a card of fantastic design and peculiarly notched edge is also enclosed, and the candidate instructed to surrender himself only to that person who presents him with the other half of the card; care being taken that no two cards are notched alike, so his card must exactly match the edge of the card of the bearer. At a convenient hour in the evening two masked students present the card and conduct the candidate to the place of initiation. Here he is blindfolded, led forward, hears doors open and close, and, the hoodwink being removed, he finds himself in utter darkness, but is made aware that he is not alone. He hears pandemonium break loose, as it were, all around him. His name is called, a skeleton redolent with phosphorus and a red demon take hold of him, blindfold him anew and he is led up an elevation. Having answered the last question put to him, he tumbles, falls down apparently deep on a blanket held in readiness, is tossed high up in the air amid admiring shrieks of, "Go it Freshie," "Well done," "Shake him up," "Go it again," and so on until a new candidate demands the attention of the tossers. Then he is officiously told to set himself into a chair, the seat of which lets him into a pail of water beneath, though a large sponge probably saves him from an actual wetting. His head and hands are thrust through a pillory, and he is reviled whilst in that awkward position. He is rolled into a

exaggerated squirrel-wheel, a noose is thrown around his neck and he is dragged beneath the guillotine, when the bandage is taken from his eyes and he glares upon the glittering knife of block tin, which falls within a foot of his throat and can not possibly go any farther. Being thus executed he is thrust into a coffin, which is hammered upon with such energy that he is at length recalled to life, pulled out again and made to wear his coat inside outward. This is the sign that his initiation is over and he can now stand by and enjoy the fun of the initiation of others. Ranging himself with the turn-coated class-mates, whom he finds have preceded him, he looks upon a motly throng of struggling sophomores arrayed in every variety of hideous and fantastic disguise, shouting, screaming, horn-blowing and putting the freshmen through the various stages of ceremonies which in his own case have just been completed. He is then made to take the oath and promise secrecy, as required by the respective society.

In the old country the university students had and have their different secret societies; some of them harmless and others not so.

Initiation in one of the oldest seats of learning into the companionship of students is thus described:

The ceremony of initiation was called "deposition." The candidate announced himself to the dean of the philosophical faculty, and asked that he might, through the "deposition," be received among the fellowship of the students. The candidate was called a "Branen," and when the number of Branens for admission was sufficient, the dean appointed a day for the "deposition." On the appointed day, the "depositor" appeared in a bur-

lesque dress before the assembled Branens and ordered his assistants to dress them in the most ridiculous manner, especially with horned hats and caps. Then the instruments for the deposition were distributed, viz.: coarse wooden combs, shears, axes, hatchets, planes, saws, razors, looking glasses, etc. The Depositor then marched the Branens in rank and file, placed himself at their head and conducted them to the hall where the deposition was to take place. The dean and spectators being already awaiting them, the Depositor addressed them in a speech. Then he commenced the deposition by striking each Branen with a bag of bran or sand and compelled them to scamper about with all manner of laughable gestures and duckings in order to escape the stroke of the bag. Riddles and questions were put to them and whoever failed in answering them correctly was subjected to new attacks with the bag. The Branens now give up the instruments they hold in their hands, lay down flat on the ground, their heads together. The Depositor then planed their shoulders, filed their nails, pretended to bore through or saw off their feet, hewed every limb of their body into shape, knocked off their horns and tore out of their mouths with a pair of long tongs the satyr's teeth, placed there on purpose. The Branen had then to sit on a stool with one leg, a napkin was placed around his neck, he was soaped with brick-dust or shoe-blackening and shaved so sharply with a wooden razor that the tears started down his cheeks. The combing with the wooden comb was equally rough, and after the combing, the hair were sprinkled with saw-dust and shavings. Then the Branens were driven out of the hall, amidst a great noise, changed their suits and

returned in their ordinary dress to the hall, where the dean addressed them in an advisory speech. As a symbol of wisdom each tasted a grain of salt, as a sign of joy a few drops of wine were poured over the head of each one by the dean and the certificate of the accomplished deposition ended that part of the ceremony.

CHAPTER XLIV.

THE SO-CALLED "SECRET WORK."

In each oath, mentioned in the foregoing description of the different secret societies the words "secret work" or the equivalent thereof occur. What is this secret work? To whom is it known? In each local lodge and in each Grand, or State Lodge, and in the so-called National Lodge of each of the three hundred or more secret societies, there are the "Select Few" and the "Inner Circle". What does this mean?

When a new lodge is established, of any secret society, the organizer has his eye on the more intelligent and prominent applicants. In his application for the Charter, he states the local standing of his candidates, and makes particular reference to the character, etc., of a few, whom he calls No. 1. These few are watched for a year or so, and a correspondence is kept up between them and head-quarters about apparently indifferent subjects; and, by the time they have been "sounded" on topics of the day, and this and that, one of the leading men at "headquarters" under some pretext or other finds a reason to visit the local lodgs and come in contact with the "select few" who have been the object of special observation. There may be a banquet, or a reception, or a something, according to local circumstances, to bring the members and their friends together. The "expert" from headquarters, after some speeches or conversation, has made his pick, has his "selected few" spotted. He

approaches them in a most pleasant manner, is glad to find so much intelligence in a place where he had expected less, and surely all the superior qualities the community enjoys were due to such men as they, and he thinks so much of them that he desires to be their particular friend, and would like to establish a mutual friendship. During the course of the conversation following, our agent from headquarters has his men "all attention". He explains to them why "all must not be told to all", but they, having superior education and talents, might be told the "secret work". As they are leaders in local affairs, a great advantage will acrue to them by being promoted in their respective lodge; it will be to increase their standing with their local people, it means better trade and more money, or greater honor and a higher office and more money, etc. Gradually it comes to a point that there are two or three in each local lodge who have gained the confidence of the higher officials. An annual conference is arranged to which these "select few" will be sent as "Delegates". The "Supremes" in each organization will repeat the process of the local organizer and the "State-Picker" and will "spot" their men and sound them. Out of these "State and National Select Few" an "Inner Circle" is formed which rules the whole organization at the dictates of "a few" of a circle within the "Inner Circle". These final "selected few" direct the "secret work".

In every secret society of "good financial standing" these "select few" are Freemasons. From the timber, they find most suitable for their purpose, they recruit the ranks and file of Freemasonry. Thus Freemasonry is the mother in fact as well as in name, of all secret

societies; they emanate from it and in their end-object, return to it, and thus make possible the great strength of this enemy of the Catholic Church. Thus an edict from the head of Freemasonry reaches all those members of any secret society who have shown the necessary qualification and thus united action is assured. No Catholic will ever be allowed to belong to the "select few" because he is not trusted. "If he is a traitor to the church of his mother, we can not trust him; when death is near he will, generally, prefer the Pope and his Priest to our friendship, and he may tell all he knows: therefore 'not all must be told to all' and we Masons prefer to know our own". Such and similar remarks were made to me by friends who belong to Freemasonry. In other words, Catholics who join the Masonic Orders, or any secret society, are considered fit for swelling the ranks and the coffer, and the votes at election day, and are despised by their very so-called masonic or lodge brethren.

Now what is the "secret work"? What else but political wire-pulling and practical work against the Church of Jesus Christ. I have been asked time and again, in my twenty years of Priesthood, at the time of election, to use my sacerdotal influence for some or other candidate. Keeping my political views pretty well to myself, as far as party lines are concerned, but at the same time not idle in using my privilege as an American citizen, I heard often these words: "Well, Father Rosen, you know that So, and So. and So. are prominent members in our lodge: we all are in for him, he must get there; he is a good man, and though you may not like his principles as a Mason or a lodge-member, it is well

for you to stand in, be with us this time; we want your friendship; we helped you in building churches; why! the other Sunday before the election, I went to hear you preach; it was I who put that Five in the Collection box and if there is any thing we can do for you call on us, etc."

Some Catholics have been foolish enough to be "caught" by such talk. Account for the many Bills before State and National Legislation interfering with the rights of parents in regard to the religious education of their children, whether they are Indians or whites; whether they live in Indiana, Illinois, Wisconsin, or the Dakotas, or any other State in the Union. When there is a question of electing a Freemason to an office, or having a bill passed which tends to annihilate Christianity, an edict from the head of Masonry is sufficient to set the whole machinery of Masonry and all secret societies in motion to obtain the desired end.

PART II.

THE CHURCH.

THE CHURCH.

The Dogmatic Constitution of the Catholic Faith, as promulgated by the Vatican Council, April 24, 1870, bears relation to secret societies. It reads thus:

"PIUS

Bishop, Servant of the Servants of God, with the Approval of the Sacred Council, for perpetual Remembrance:

Our Lord Jesus Christ, the Son of God, and Redeemer of mankind, before returning to His heavenly Father, promised that He would be with the Church Militant on earth all days, even to the consummation of the world. Therefore He has never ceased to be present with His beloved spouse, to assist her when teaching, to bless her when at work, and to aid her when in danger. And this, His salutary providence, which has been constantly displayed by other innumerable benefits, has been most manifestly proved by the abundant good results which Christendom has derived from Œcumenical Councils, and particularly from that of Trent, although it was held in evil times. For, as a consequence, the sacred doctrines of the faith have been defined more closely, and set forth more fully, errors have been condemned and restrained, ecclesiastical discipline has been restored and more firmly secured, the love of learning and piety has been promoted among the clergy, colleges have been stablished to educate youth for the sacred warfare, and

the morals of the Christian world have been renewed by the more accurate training of the faithful, and by the more frequent use of the sacraments. Moreover, there has resulted a closer communion of the members with the visible head, an increase of vigor in the whole mystical body of Christ, the multiplication of religious congregations and of other institutions of Christian piety, and such ardor in extending the kingdom of Christ throughout the world, as constantly endures, even to the sacrifice of life itself.

But while we recall with due thankfulness these and other signal benefits which the divine mercy has bestowed on the Church, especially by the last Œcumenical Council, we can not restrain our bitter sorrow for the grave evils, which are principally due to the fact that the authority of the sacred synod has been contemned, or its wise decrees neglected by many.

No one is ignorant that the heresies proscribed by the Fathers of Trent, by which the divine magisterium of the Church was rejected, and all matters regarding religion were surrendered to the judgment of each individual, gradually became dissolved into many sects, which disagreed and contended with one another, until at length not a few lost all faith in Christ. Even the Holy Scriptures, which had previously been declared the sole source and judge of Christian doctrine, began to be held no longer as divine, but to be ranked among the fictions of mythology.

Then there arose, and too widely overspread the world, that doctrine or rationalism, or naturalism, which opposes itself in every way to the Christian religion as a supernatural institution, and works with the utmost

zeal in order that, after Christ, our sole Lord and Saviour, has been excluded from the minds of men, and from the life and moral acts of nations, the reign of what they call pure reason or nature may be established. And after forsaking and rejecting the Christian religion, and denying the true God and His Christ, the minds of many have sunk into the abyss of Pantheism, Materialism, and Atheism, until, denying rational nature itself, and every sound rule of right, they labor to destroy the deepest foundation of human society. Unhappily, it has yet farther come to pass that, while this impiety prevailed on every side, many even of the children of the Catholic Church have strayed from the path of true piety, and by the gradual diminution of the truths they held, the Catholic sense became weakened in them. For, led away by various and strange doctrines, utterly confusing nature and grace, human science and divine faith, they are found to deprave the true sense of the doctrines which our Holy Mother Church holds and teaches, and endanger the integrity and the soundness of the faith. Considering these things, how can the Church fail to be deeply stirred? For, even as God wills all men to be saved, and to arrive at the knowledge of the truth, even as Christ came to save what had perished and to gather together the children of God who had been dispersed, so the Church, constituted by God the mother and teacher of nations, knows its own office as debtor to all, and is ever ready and watchful to raise the fallen, to support those who are falling, to embrace those who return, to confirm the good and to carry them on to better things.

Hence, it can never forbear from witnessing to and proclaiming the truth of God, which heals all things, knowing the words addressed to it: "My Spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, from henceforth and forever."—(Isaias, lix. 21.)

We, therefore, following the footsteps of our predecessors, have never ceased, as becomes our supreme Apostolic office, from teaching and defending Catholic truth, and condemning doctrines of error. And now, with the Bishops of the whole world assembled round us, and judging with us, congregated by our authority, and in the Holy Spirit, in this Œcumenical Council, we, supported by the Word of God, written and handed down as we receive it from the Catholic Church, preserved with sacredness and set forth according to truth, have determined to profess and declare the salutary teaching of Christ from this Chair of Peter, and in sight of all, proscribing and condemning, by the power given to us of God, all errors contrary thereto."

Encyclical Letter of His Holiness, Leo XIII, called "Humanum Genus," and issued on April 20, 1884:

TO OUR VERENABLE BRETHREN, ALL PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD, IN FAVOR AND COMMUNION WITH THE APOSTOLIC SEA.

VENERABLE BRETHREN,

HEALTH AND APOSTOLIC BENEDICTION.

The race of man, after its miserable fall from God, the Creator and the Giver of heavenly gifts, "through the envy of the devil," separated into two diverse and opposite parts, of which the one steadfastly contends for truth and virtue, the other for those things which are contrary to virtue and to truth. The one is the kingdom of God on earth, namely, the true Church of Jesus Christ; and those who desire from their heart to be united with it, so as to gain salvation, must of necessity serve God and His Only-begotten Son with their whole mind and with an entire will. The other is the kingdom of Satan, in whose possession and control are all whosoever follow the fatal example of their leader and of our first parents, those who refuse to obey the divine and eternal law, and who have many aims of their own in contempt of God, and many aims also against God.

This twofold kingdom St. Augustine keenly discerned and described after the manner of two cities, contrary in their laws because striving for contrary objects; and with a subtle brevity he expressed the efficient cause of

each in these words: "Two loves formed two cities: the love of self, reaching even to contempt of God, an earthly city; and the love of God, reaching to contempt of self, a heavenly one." At every period of time each has been in conflict with the other, with a variety and multiplicity of weapons, and of warfare, although not always with equal ardor and assault. At this period, however, the partisans of evil seem to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Free Masons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of Holy Church publicly and openly; and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour. Lamenting these evils, we are constrained by the charity which urges our heart to cry out often to God: "For lo, Thy enemies have made a noise; and they that hate Thee have lifted up the head. They have taken a malicious counsel against Thy people, and they have consulted against Thy Saints. They have said, 'Come, and let us destroy them, so that they be not a nation.'"

At so urgent a crisis, when so fierce and so pressing an onslaught is made upon the Christian name, it is Our office to point out the danger, to mark who are the adversaries, and to the best of Our power to make head against their plans and devices, that those may not perish whose salvation is committed to Us, and that the kingdom of Jesus Christ intrusted to Our charge may

not only stand and remain whole, but may be enlarged by an ever-increasing growth throughout the world.

The Roman Pontiffs Our Predecessors, in their incessant watchfulness over the safety of the Christian people, were prompt in detecting the presence and the purpose of this capital enemy immediately it sprang into the light instead of hiding as a dark conspiracy; and moreover they took occasion with true foresight to give, as it were, the alarm, and to admonish both princes and nations to stand on their guard, and not allow themselves to be caught by the devices and snares laid out to deceive them.

The first warning of the danger was given by Clement XII. in the year 1738, and his Constitution was confirmed and renewed by Benedict XIV. Pius VII. followed the same path; and Leo XII., by his Apostolic Constitution, *"Quo graviora,"* put together the Acts and Decrees of former Pontiffs on this subject, and ratified and confirmed them forever. In the same sense spoke Pius VIII., Gregory XVI., and many times over Pius IX.

For, as soon as the constitution and the spirit of the Masonic sect were clearly discovered by manifest signs of its action, by cases investigated, by the publication of its laws, and of its rites and commentaries, with the addition often of the personal testimony of those who were in the secret, this Apostolic See denounced the sect of the Freemasons, and publicly declared its constitution, as contrary to law and right, to be pernicious no less to Christendom than to the State; and it forbade any one to enter the society, under the penalties which the Church is wont to inflict upon exceptionally guilty

persons. The sectaries, indignant at this, thinking to elude or to weaken the force of these decrees, partly by contempt of them, and partly by calumny, accused the Sovereign Pontiffs who had passed them, either of exceeding the bounds of moderation in their decrees or of decreeing what as not just. This was the manner in which they endeavored to elude the authority and the weight of the Apostolic Constitutions of Clement XII. and Benedict XIV., as well as of Pius VII. and Pius IX. Yet in the very society itself there were to be found men who unwillingly acknowledged that the Roman Pontiffs had acted within their right, according to the Catholic doctrine and discipline. The Pontiffs received the same assent, and in strong terms, from many princes and heads of governments, who made it their business either to delate the Masonic Society to the Apostolic See, or of their own accord by special enactments to brand it as pernicious, as, for example, in Holland, Austria, Switzerland, Spain, Bavaria, Savoy, and other parts of Italy.

But, what is of highest importance, the course of events has demonstrated the prudence of Our Predecessors. For their provident and paternal solicitude had not always and everywhere the result desired; and this, either because of the simulation and cunning of some who were active agents in the mischief, or else of the thoughtless levity of the rest who ought, in their own interest, to have given to the matter their diligent attention. In consequence the sect of Freemasons grew with a rapidity beyond conception in the course of a century and a half, until it came to be able, by means of fraud or of audacity, to gain such entrance into every rank of the State as to seem to be almost its ruling power. This

swift and formidable advance has brought upon the Church, upon the power of princes, upon the public well-being, precisely that grievous harm which Our Predecessors had long before foreseen. Such a condition has been reached that henceforth there will be grave reason to fear, not indeed for the Church—for her foundation is much too firm to be overturned by the effort of men—but for those States in which prevails the power, either of the sect of which we are speaking, or of other sects not dissimilar which lend themselves to it as disciples and subordinates.

For these reasons We no sooner came to the helm of the Church than We clearly saw and felt it to be Our duty to use Our authority to the very utmost against so vast an evil. We have several times already, as occasion served, attacked certain chief points of teaching which showed in a special manner the perverse influence of Masonic opinions. Thus, in Our Encyclical Letter, *"Quod Apostolici muneris,"* We endeavored to refute the monstrous doctrines of the Socialists and Communists; afterwards, in another beginning *"Arcanum,"* We took pains to defend and explain the true and genuine idea of domestic life, of which marriage is the spring and origin; and again, in that which begins *"Diuturnum,"* We described the ideal of political government conformed to the principles of Christian wisdom, which is marvelously in harmony, on the one hand, with the natural order of things, and, on the other, with the well-being of both sovereign princes and of nations. It is now Our intention, following the example of Our Predecessors, directly to treat of the Masonic Society itself, of its whole teaching, of its aims, and of its manner of think-

ing and acting, in order to bring more and more into the light its power for evil, and to do what We can to arrest the contagion of this fatal plague.

There are several organized bodies which, though differing in name, in ceremonial, in form and origin, are nevertheless so bound together by community of purpose and by the similarity of their main opinions, as to make in fact one thing with the sect of the Freemasons, which is a kind of centre whence they all go forth, and whither they all return. Now, these no longer show a desire to remain concealed; for they hold their meetings in the daylight and before the public eye, and publish their own newspaper organs; and yet, when thoroughly understood, they are found still to retain the nature and the habits of secret societies. There are many things like mysteries which it is the fixed rule to hide with extreme care, not only from strangers, but from very many members also; such as their secret and final designs, the names of the chief leaders, and certain secret and inner meetings, as well as their decisions, and the ways and means of carrying them out. This is, no doubt, the object of the manifold differences among the members as to right, office, and privilege—of the received destinction of orders and grades, and of that severe discipline which is maintained. Candidates are generally commanded to promise—nay, with a special oath, to swear—that they will never, to any person, at any time or in any way, make known the members, the passes, or the subjects discussed. Thus, with a fraudulent external appearance, and with a style of simulation which is always the same, the Freemasons, like the Manichees of old, strive, as far as possible, to conceal themselves, and

to admit no witnesses but their own members. As a convenient manner of concealment, they assume the character of literary men and scholars associated for purposes of learning. They speak of their zeal for a more cultured refinement, and of their love for the poor; and they declare their one wish to be the amelioration of the condition of the masses, and to share with the largest possible number all the benefits of civil life. Even were these purposes aimed at in real truth, they are by no means the whole of their object. Moreover, to be enrolled, it is necessary that the candidates promise and undertake to be thenceforward strictly obedient to their leaders and masters with the utmost submission and fidelity, and to be in readiness to do their biddidng upon the slightest expression of their will; or, if disobedient, to submit to the direst penalties and death itself. As a fact, if any are judged to have betrayed the doings of the sect or to have resisted commands given, punishment is inflicted on them not unfrequently, and with so much audacity and dexterity that the assassin very often escapes the detection and penalty of his crime.

But to simulate and wish to lie hid; to bind men like slaves in the very tightest bonds, and without giving any sufficient reason; to make use of men enslaved to the will of another for any arbitrary act; to arm men's right hands for bloodshed after securing impunity for the crime—all this is an enormity from which nature recoils. Wherefore reason and truth itself make it plain that the society of which we are speaking is in antagonism with justice and natural uprightness. And this becomes still plainer, inasmuch as other arguments also, and those very manifest, prove that it is essentially opposed to

natural virtue. For, no matter how great may be men's cleverness in concealing and their experience in lying, it is impossible to prevent the effects of any cause from showing, in some way, the intrinsic nature of the cause whence they come. "A good tree can not produce bad fruit, nor a bad tree produce good fruit." Now, the Masonic sect produces fruits that are pernicious and of the bitterest savor. For, from what we have above most clearly shown, that which is their ultimate purpose forces itself into view—namely, the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere "Naturalism."

What We have said, and are about to say, must be understood of the sect of the Freemasons taken generically, and in so far as it comprises the associations kindred to it and confederated with it, but not of the individual members of them. There may be persons amongst these, and not a few, who, although not free from the guilt of having entangled themselves in such associations, yet are neither themselves partners in their criminal acts, nor aware of the ultimate object which they are endeavoring to attain. In the same way, some of the affiliated societies, perhaps, by no means approve of the extreme conclusions which they would, if consistent, embrace as necessarily following from their common principles, did not their very foulness strike them with horror. Some of these, again, are led by circumstances of times and places either to aim at smaller things than the others usually attempt, or than

they themselves would wish to atttempt. They are not, however, for this reason, to be reckoned as alien to the Masonic federation; for the Masonic federation is to be judged not so much by the things which it has done, or brought to completion, as by the sum of its pronounced opinions.

Now, the fundamental doctrine of the Naturalists, which they sufficiently make known by their very name, is that human nature and human reason ought in all things to be mistress and guide. Laying this down, they care little for duties to God, or pervert them by erroneous and vague opinions. For they deny that anything has been taught by God; they allow no dogma of religion or truth which can not be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority. And since it is the special and exclusive duty of the Catholic Church fully to set forth in words truths divinely received, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity, it is against the Church that the rage and attack of the enemies are principally directed.

In those matters which regard religion let it be seen how the sect of the Freemasons acts, especially where it is more free to act without restraint, and then let any one judge whether in fact it does not wish to carry out the policy of the Naturalists. By a long and persevering labor, they endeavor to bring about this result—namely, that the office and authority of the Church may become of no account in the civil State; and for this same reason they declare to the people and contend that Church and State ought to be altogether disunited. By

this means they reject from the laws and from the commonwealth the wholesome influence of the Catholic religion; and they consequently imagine that States ought to be constituted without any regard for the laws and precepts of the Church.

Nor do they think it enough to disregard the Church —the best of guides—unless they also injure it by their hostility. Indeed, with them it is lawful to attack with impunity the very foundations of the Catholic religion, in speech, in writing, and in teaching; and even the rights of the Church are not spared, and the offices with which it is divinely invested are not safe. The least possible liberty to manage affairs is left to the Church; and this is done by laws not apparently very hostile, but in reality framed and fitted to hinder freedom of action. Moreover, We see exceptional and onerous laws imposed upon the clergy, to the end that they may be continually diminished in number and in necessary means. We see also the remnants of the possessions of the Church fettered by the strictest conditions, and subjected to the power and arbitrary will of the administrators of the State, and the religious Orders rooted up and scattered.

But against the Apostolic See and the Roman Pontiff the contention of these enemies has been for a long time directed. The Pontiff was first, for specious reasons, thrust out from the bulwark of his liberty and of his right, the civil princedom; soon he was unjustly driven into a condition which was unbearable because of the difficulties raised on all sides; and now the time has come when the partisans of the sects openly declare, what in secret among themselves they have for a long time plotted, that the sacred power of the Pontiffs must

be abolished, and that the Pontificate itself, founded by divine right, must be utterly destroyed. If other proofs were wanting, this fact would be sufficiently disclosed by the testimony of men well informed, of whom some at other times, and others again recently, have declared it to be true of the Freemasons that they especially desire to assail the Church with irreconcilable hostility, and that they will never rest until they have destroyed whatever the Supreme Pontiffs have established for the sake of religion.

If those who are admitted as members are not commanded to abjure by any form of words the Catholic doctrines, this omission, so far from being adverse to the designs of the Freemasons, is more useful for their purposes. First, in this way they easily deceive the simple-minded and the heedless, and can induce a far greater number to become members. Again, as all who offer themselves are received whatever may be their form of religion, they thereby teach the great error of this age —that a regard for religion should be held as an indifferent matter, and that all religions are alike. This manner of reasoning is calculated to bring about the ruin of all forms of religion, and especially of the Catholic religion, which, as it is the only one that is true, can not, without great injustice, be regarded as merely equal to other religions.

But the Naturalists go much further; for having, in the highest things, entered upon a wholly erroneous course, they are carried headlong to extremes, either by reason of the weakness of human nature, or because God inflicts upon them the just punishment of their pride. Hence it happens that they no longer consider as certain

and permanent those things which are fully understood by the natural light of reason, such as certainly are—the existence of God, the immaterial nature of the human soul, and its immortality. The sect of the Freemasons, by a similar course of error, is exposed to these same dangers; for although in a general way they may profess the existence of God, they themselves are witnesses that they do not all maintain this truth with the full assent of the mind or with a firm conviction. Neither do they conceal that this question about God is the greatest source and cause of discords among them; in fact, it is certain that a considerable contention about this same subject has existed among them very lately. But indeed the sect allows great liberty to its votaries, so that to each side is given the right to defend its own opinion, either that there is a God, or that there is none; and those who obstinately contend that there is no God are as easily initiated as those who contend that God exists, though, like the Pantheists, they have false notions concerning Him: all which is nothing else than taking away the reality, while retaining some absurd representation of the divine nature.

When this greatest fundamental truth has been overturned or weakened, it follows that those truths also which are known by the teaching of nature must begin to fall—namely, that all things were made by the free will of God the Creator; that the world is governed by Providence; that souls do not die; that to this life of men upon the earth there will succeed another and an everlasting life.

When these truths are done away with, which are as the principles of nature, and important for knowledge

and for practical use, it is easy to see what will become of both public and private morality. We say nothing of those more heavenly virtues, which no one can exercise or even acquire without a special gift and grace of God; of which necessarily no trace can be found in those who reject as unknown the redemption of mankind, the grace of God, the Sacraments, and the happiness to be obtained in heaven. We speak now of the duties which have their origin in natural probity. That God is the Creator of the world and its provident Ruler; that the eternal law commands the natural order to be maintained, and forbids that it be disturbed; that the last end of men is a destiny far above human things and beyond this sojourning upon the earth: these are the sources and these the principles of all justice and morality. If these be taken away, as the Naturalists and Freemasons desire, there will immediately be no knowledge as to what constitutes justice and injustice, or upon what principle morality is founded. And, in truth, the teaching of morality which alone finds favor with the sect of Freemasons, and in which they contend that youth should be instructed, is that which they call "civil," and "independent," and "free;" namely, that which does not contain any religious belief. But how insufficient such teaching is, how wanting in soundness, and how easily moved by every impulse of passion, is sufficiently proved by its sad fruits, which have already begun to appear. For wherever, by removing Christian education, the sect has begun more completely to rule, there goodness and integrity of morals have begun quickly to perish, monstrous and shameful opinions have grown up, and the audacity of evil deeds has risen to a

high degree. All this is commonly complained of and deplored; and not a few of those who by no means wish to do so are compelled by abundant evidence to give not unfrequently the same testimony.

Moreover, since human nature was stained by original sin, and is therefore more disposed to vice than to virtue, for a virtuous life it is absolutely necessary to restrain the disorderly movements of the soul, and to make the passions obedient to reason. In this conflict human things must very often be despised, and the greatest labors and hardships must be undergone, in order that reason may always hold its sway. But the Naturalists and Freemasons, having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that free-will is not at all weakened and inclined to evil. On the contrary, exaggerating rather our natural virtue and excellence, and placing therein alone the principle and rule of justice, they can not even imagine that there is any need at all of a constant struggle and a perfect steadfastness to overcome the violence and rule the passions of our nature. Wherefore we see that men are publicly tempted by the many allurements of pleasure: that there are journals and pamphlets with neither moderation nor shame; that stage-plays are remarkable for license; that designs for works of art are shamelessly sought in the laws of a so-called *realism;* that the contrivances for a soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep. Wickedly also, but at the same time quite conistently, do those act who do

away with the expectation of the joys of heaven, and bring down all happiness to the level of mortality, and, as it were, sink it in the earth. Of what We have said the following fact, astonishing not so much in itself as in its open expression, may serve as a confirmation. For since generally no one is accustomed to obey crafty and clever men so submissively as those whose soul is weakened and broken down by the domination of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed that, artfully and of set purpose, the multitude should be satiated with a boundless license of vice, as, when this had been done, it would easily come under their power and authority for any acts of daring.

What refers to domestic life in the teaching of the Naturalists is almost all contained in the following declarations. That marriage belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them, and that the civil rulers of the State have power over the matrimonial bond. That in the education of youth nothing is to be taught in the matter of religion as of certain and fixed opinion; and each one must be left at liberty to follow, when he comes of age, whatever he may prefer. To these things the Freemasons fully assent; and not only assent, but have long endeavored to make them into a law and institution. For in many countries, and those nominally Catholic, it is enacted that no marriages shall be considered lawful except those contracted by the civil rite; in other places the law permits divorce; and in others every effort is used to make it lawful as soon as may be. Thus the time is quickly coming when marriages will be

turned into another kind of contract—that is, into changeable and uncertain unions which fancy may join together, and which the same when changed may disunite. With the greatest unanimity the sect of the Freemasons also endeavors to take to itself the education of youth. They think that they can easily mould to their opinions that soft and pliant age, and bend it whither they will; and that nothing can be more fitted than this to enable them to bring up the youth of the State after their own plan. Therefore in the education and instruction of children they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of men to God shall be introduced into the instructions on morals.

Then come their doctrines of politics, in which the Naturalists lay down that all men have the same right, and are in every respect of equal and like condition; that each one is naturally free; that no one has the right to command another; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves. According to this, therefore, all things belong to the free people; power is held by the command or permission of the people, so that, when the popular will changes, rulers may lawfully be deposed; and the source of all rights and civil duties is either in the multitude, or in the governing authority, when this is constituted according to the latest doctrines. It is held also that the State should be without God; that in the various forms of religion there is no reason why one

should have precedence of another; and that they are all to occupy the same place.

That these doctrines are equally acceptable to the Freemasons, and that they would wish to constitute States according to this example and model, is too well known to require proof. For some time past they have openly endeavored to bring this about with all their strength and resources; and in this they prepare the way for not a few bolder men who are hurrying on even to worse things, in their endeavor to obtain equality and community of all goods by the distruction of every distinction of rank and property.

What therefore the sect of the Freemasons is, and what course it pursues, appears sufficiently from the summary We have briefly given. Their chief dogmas are so greatly and manifestly at variance with reason, that nothing can be more preverse. To wish to destroy the religion and the Church which God Himself has established, and whose perpetuity He insures by His protection, and to bring back after a lapse of eighteen centuries the manners and customs of the pagans, is signal folly and audacious impiety. Neither is it less horrible nor more tolerable that they should repudiate the benefits which Jesus Christ has mercifully obtained, not only for individuals, but also for the family and for civil society, benefits which, even according to the judgment and testimony of enemies of Christianity, are very great. In this insane and wicked endeavor we may almost see the implacable hatred and spirit of revenge with which Satan himself is inflamed against Jesus Christ.—So also the studious endeavor of the Freemasons to destroy the chief foundations of justice and honesty, and to co-operate

with those who would wish, as if they were mere animals, to do what they please, tends only to the ignominious and disgraceful ruin to the human race. The evil too is increased by the dangers which threaten both domestic and civil society. As We have elsewhere shown, in marriage, according to the belief of almost every nation, there is something sacred and religious; and the law of God has determined that marriages shall not be dissolved. If they are deprived of their sacred character, and made dissoluble, trouble and confusion in the family will be the result, the wife being deprived of her dignity, and the children left without protection as to their interests and well-being.—To have in public matters no care for religion, and in the arrangement and administration of civil affairs to have no more regard for God than if he did not exist, is a rashness unknown to the very pagans; for in their heart and soul the notion of a divinity and the need of public religion were so firmly fixed, that they would have thought it easier to have a city without foundation than a city without God. Human society, indeed, for which by nature we are formed, has been constituted by God the Author of nature; and from Him, as from their principle and source, flow in all their strength and permanence the countless benefits with which society abounds. As we are each of us admonished by the very voice of nature to worship God in piety and holiness, as the Giver unto us of life and of all that is good therein, so also and for the same reason, nations and states are bound to worship Him; and therefore it is clear that those who would absolve society from all religious duty act not only unjustly, but also with ignorance and folly.

As men are by the will of God born for civil union and society, and as the power to rule is so necessary a bond of society that, if it be taken away, society must at once be broken up, it follows that from Him who is the Author of society has come also the authority to rule; so that whosoever rules, he is the minister of God. Wherefore, as the end and nature of human society so requires, it is right to obey the just commands of lawful authority, as it is right to obey God who ruleth all things; and it is most untrue that the people have it in their power to cast aside their obedience whensoever they please.

In like manner, no one doubts that all men are equal one to another, so far as regards their common origin and nature, or the last end which each one has to attain, or the rights and duties which are thence derived. But as the abilities of all are not equal, as one differs from another in the powers of mind or body, and as there are very many dissimilarities of manner, disposition, and character, it is most repugnant to reason to endeavor to confine all within the same measure, and to extend complete equality to the institutions of civil life. Just as a perfect condition of the body results from the conjunction and composition of its various members, which, through differing in form and purpose, make, by their union and the distribution of each one to its proper place, a combination beautiful to behold, firm in strength, and necessary for use; so, in the commonwealth, there is an almost infinite dissimilarity of men, as parts of the whole. If they are to be all equal, and each is to follow his own will, the State will appear most deformed; but if, with a distinction of degrees of dignity, of pursuits and employments,

all aptly conspire for the common good, they will present a natural image of a well-constituted State.

Now, from the disturbing errors which We have described the greatest dangers to States are to be feared. For, the fear of God and reverence for divine laws being taken away, the authority of rulers despised, sedition permitted and approved, and the popular passions urged on to lawlessness, with no restraint save that of punishment, a change and overthrow of all things will necessarily follow. Yea, this change and overthrow is deliberately planned and put forward by many associations of *Communists* and *Socialists;* and to their undertakings the sect of Freemasons is not hostile, but greatly favors their designs, and holds in common with them their chief opinions. And if these men do not at once and everywhere endeavor to carry out their extreme views, it is not to be attributed to their teaching and their will, but to the virtue of that divine religion which connot be destroyed; and also because the sounder part of men, refusing to be enslaved to secret societies, vigorously resist their insane attempts.

Would that all men would judge of the tree by its fruits, and would acknowledge the seed and origin of the evils which press upon us, and of the dangers that are impending! We have to deal with a deceitful and crafty enemy, who, gratifying the ears of people and of princes, has ensnared them by smooth speeches and by adulation. Ingratiating themselves with rulers under a pretence of friendship, the Freemasons have endeavored to make them their allies and powerful helpers for the destruction of the Christian name; and that they might more strongly urge them on, they have, with determined calumny,

accused the Church of invidiously contending with rulers in matters that affect their authority and sovereign power. Having, by these artifices, insured their own safety and audacity, they have begun to exercise great weight in the government of States; but nevertheless they are prepared to shake the foundations of empires, to harass the rulers of the State, to accuse, and to cast them out, as often as they appear to govern otherwise than they themselves could have wished. In like manner they have by flattery deluded the people. Proclaiming with a loud voice liberty and public prosperity, and saying that it was owing to the Church and to sovereigns that the multitude were not drawn out of their unjust servitude and poverty, they have imposed upon the people; and, exciting them by a thirst for novelty, they have urged them to assail both the Church and the civil power. Nevertheless, the expectation of the benefits which were hoped for was greater than the reality; indeed, the common people, more oppressed than they were before, are deprived in their misery of that solace which, if things had been arranged in a Christian manner, they would have had with ease and in abundance. But whoever strive against the order which Divine Providence has constituted pay usually the penalty of their pride, and meet with affliction and misery where they rashly hoped to find all things prosperous and in conformity with their desires.

The Church, if she directs men to render obedience chiefly and above all to God the Sovereign Lord, is wrongly and falsely believed either to be envious of the civil power, or to arrogate to herself something of the rights of sovereigns. On the contrary, she teaches that

what is rightly due to the civil power must be rendered to it with a conviction and consciousness of duty. In teaching that from God Himself comes the right of ruling, she adds a great dignity to civil authority, and no small help towards obtaining the obedience and goodwill of the citizens. The friend of peace and sustainer of concord, she embraces all with maternal love; and, intent only upon giving help to moral man, she teaches that to justice must be joined clemency, equity to authority, and moderation to law-giving; that no one's right must be violated; that order and public tranquility are to be maintained; and that the poverty of those who are in need is, as far as possible, to be relieved by public and private charity. "But for this reason," to use the words of St. Augustine, "men think, or would have it believed, that Christian teaching is not suited to the good of the State; for they wish the State to be founded not on solid virtue, but on the impunity of vice." Knowing these things, both princes and people would act with political wisdom, and according to the needs of general safety, if, instead of joining with Freemasons to destroy the Church, they joined with the Church in repelling their attacks.

Whatever the future may be, in this grave and widespread evil it is Our duty, Venerable Brethren, to endeavor to find a remedy. And because We know that Our best and firmest hope of a remedy is in the power of that divine religion which the Freemasons hate in proportion to their fear of it, We think it to be of chief importance to call the most saving power to Our aid against the common enemy. Therefore, whatsoever the Roman Pontiffs Our Predecessors have decreed for the purpose of opposing the undertakings and endeavors of the

Masonic sect, and whatsoever they have enacted to deter or withdraw men from societies of this kind, We ratify and confirm it all by Our Apostolic authority: and trusting greatly to the goodwill of Christains, We pray and beseech each one, for the sake of his eternal salvation, to be most conscientiously careful not in the least to depart from what the Apostolic See has commanded in this matter.

We pray and beseech you, Venerable Brethren, to join your efforts with Ours, and earnestly to strive for the extirpation of this foul plague, which is creeping through the veins of the State. You have to defend the glory of God and the salvation of your neighbor; and with this object of your strife before you, neither courage nor strength will be wanting. It will be for your prudence to judge by what means you can best overcome the difficulties and obstacles you meet with. But as it befits the authority of Our office that We Ourselves should point out some suitable way of proceeding, We wish it to be your rule first of all to tear away the mask from Freemasonry, and let it be seen as it really is; and by sermons and Pastoral Letters to instruct the people as to the artifices used by societies of this kind in seducing men and enticing them into their ranks, and as to the depravity of their opinions and the wickedness of their acts. As Our Predecessors have many times repeated, let no man think that he may for any reason whatsoever join the Masonic sect, if he values his Catholic name and his eternal salvation as he ought to value them. Let no one be deceived by a pretence of honesty. It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole prin-

ciple and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful.

Further, by assiduous teaching and exhortation, the multitude must be drawn to learn diligently the precepts of religion; for which purpose We earnestly advise that by opportune writings and sermons they be taught the elements of those sacred truths in which Christain philosophy is contained. The result of this will be that the minds of men will be made sound by instruction, and will be protected against many forms of error and inducements to wickedness, especially in the present unbounded freedom of writing and insatiable eagerness for learning.

Great, indeed, is the work; but in it the clergy will share your labors if, through your care, they are fitted for it by learning and a well trained life. This good and great work requires to be helped also by the industry of those amongst the laity in whom a love of religion and of country is joined to learning and goodness of life. By uniting the efforts of both clergy and laity, strive, Venerable Brethern, to make men thoroughly know and love the Church; for the greater their knowledge and love of the Church, the more will they be turned away from clandestine societies.

Wherefore, not without cause do We use this occasion to state again what We have stated elsewhere, namely, that the Third Order of St. Francis, whose discipline We a little while ago prudently mitigated, should be studiously promoted and sustained: for the whole object of this Order, as constituted by its founder, is to invite men to an imitation of Jesus Christ, to love of the Church,

and to the observance of all Christain virtues; and therefore it ought to be of great influence in suppressing the contagion of wicked societies. Let, therefore, this holy sodality be strengthened by a daily increase. Amongst the many benefits to be expected from it will be the great benefit of drawing the minds of men to liberty, fraternity, and equality of right; not such as the Freemasons absurdly imagine, but such as Jesus Christ obtained for the human race and St. Francis aspired to: the liberty, We mean, of *sons of God*, through which we may be free from slavery to Satan or to our passions, both of them most wicked masters; the fraternity whose origin is in God, the common Creator and Father of all; the equality which, founded on justice and charity, does not take away all distinctions among men, but, out of the varieties of life, of duties, and of pursuits, forms that union and that harmony which naturally tend to the benefit and dignity of the State.

In the third place, there is a matter wisely instituted by our forefathers, but in course of time laid aside, which may now be used as a pattern and form of something similar. We mean the associations or guilds of workmen, for the protection, under the guidance of religion, both of their temporal interests and of their morality. If our ancestors, by long use and experience, felt the benefits of these guilds, our age perhaps will feel it the more by reason of the opportunity which they will give of crushing the power of the sects. Those who support themselves by the labor of their hands, besides being, by their very condition, most worthy above all others of charity and consolation, are also especially exposed to the allurements of men whose ways lie in fraud and deceit.

Therefore they ought to be helped with the greatest possible kindness, and to be invited to join associations that are good, lest they be drawn away to others that are evil. For this reason We greatly wish, for the salvation of the people, that, under the auspices and patronage of the Bishops, and at convenient times, these guilds may be generally restored. To our great delight, sodalities of this kind, and also associations of masters, have in many places already been established, having, each class of them, for their object to help the honest workman, to protect and guard his children and family, and to promote in them piety, Christian knowledge, and a moral life. And in this matter We cannot omit mentioning that exemplary society, named after its founder St. Vincent, which has deserved so well of the people of the lower order. Its acts and its aims are well known. Its whole object is to give relief to the poor and miserable. This it does with singular prudence and modesty; and the less it wishes to be seen, the better is it fitted for the exercise of Christian charity and for the relief of suffering.

In the fourth place, in order more easily to attain what We wish, to your fidelity and watchfulness We commend in a special manner the young, as being the hope of human society. Devote the greatest part of your care to their instruction; and do not think that any precaution can be great enough in keeping them from masters and schools whence the pestilent breath of the sects is to be feared. Under your guidance, let parents, religious instructors, and priests having the cure of souls, use every opportunity, in their Christian teaching, of warning their children and pupils of the infamous nature of these

societies, so that they may learn in good time to beware of the various and fraudulent artifices by which their promoters are accustomed to ensnare people. And those who instruct the young in religious knowledge will act wisely, if they induce all of them to resolve and to undertake never to bind themselves to any society without the knowledge of their parents, or the advice of their parish priest or director.

We well know, however, that our united labors will by no means suffice to pluck up these pernicious seeds from the Lord's field, unless the Heavenly Master of the vineyard shall mercifully help us in our endeavors. We must, therefore, with great and anxious care, implore of Him the help which the greatness of the danger and of the need requires. The sect of the Freemasons shows itself insolent and proud of its success, and seems as if it would put no bounds to its pertinacity. Its followers, joined together by a wicked compact and by secret counsels, give help one to another, and excite one another to an audacity for evil things. So vehement an attack demands an equal defence—namely, that all good men should form the widest possible association of action and of prayer. We beseech them, therefore, with united hearts, to stand together and unmoved against the advancing force of the sects; and in mourning and supplication to stretch out their hand to God, praying that the Christain name may flourish and prosper, that the Church may enjoy its needed liberty, that those who have gone astray may return to a right mind, that error at length may give place to truth, and vice and virtue. Let us take as our helper and intercessor the Virgin Mary, Mother of God, so that she, who, from the moment of her Conception,

overcame Satan, may show her power over these evil sects, in which is revived the contumacious spirit of the demon, together with his unsubdued perfidy and deceit. Let us beseech Michael, the prince of the heavenly Angels, who drove out the infernal foe; and Joseph, the spouse of the Most Holy Virgin, and heavenly Patron of the Catholic Church; and the great Apostles, Peter and Paul, the fathers and victorious champions of the Christian faith. By their patronage, and by perseverance in united prayer, We hope that God will mercifully and opportunely succor the human race, which is encompassed by so many dangers.

As a pledge of heavenly gifts and of Our benevolence, We lovingly grant in the Lord, to you, Venerable Brethren, and to the clergy and all the people committed to your watchful care, Our Apostolic Benediction.

Given at Rome, at St. Peter's, on the twentieth day of April, in the year 1884, the seventh year of Our Pontificate. POPE LEO XIII.

THE HIERARCHY IN THE UNITED STATES.

At the very first gathering of bishops in the United States, in the year 1810, they urged the faithful to keep aloof from all secret societies. On March 13, 1826, Leo XII. published his Encyclical "Quo Graviora" in which he says: "Those sects must be repressed, for the cause of religion is especially in these times, so bound up with the stability of society, that in no way can the one be sundered from the other. For all that belong to those secret societies, dearly beloved Catholic princes and sons in Jesus Christ, are the enemies, not less of your authority, than of religion also. They are making an attack upon both; they are plotting to overturn both from their foundation, and, if they prove able, they will, for a certainty, not permit either any religion or any royal power to exist. So great is the cunning and astuteness of these men, that, when they appear most bent on extending your power, then they are most busy in contriving its total overthrow. They give you very many reasons to persuade those who have in their hands the administration of affairs, that our power and that of the bishops, should be curtailed and weakened, and that many of the rights which belong to this See, and those which belong to the bishops who participate in our cares, should be transferred to the secular rulers. This they do not only from that most bitter hatred which they bear to all religions, but also from a cunning scheme, hoping that the people who are subject to your authority, when they see those restraints abolished, which were imposed

by Christ and His Church, which He established, will be the more easily induced, with such an example before their eyes, to change, or even destroy the form of political government.

" .....Be assured that no one can join any of these societies, without becoming guilty of a most grievious crime. Therefore, all ye beloved children who profess the Catholic faith, shut your ears to the words of those, who, in order to persuade you to assent to join the lower grades of their society, affirm most emphatically, that in those grades nothing is permitted which is contrary to reason and religion; and further, that nothing is heard or seen which is not holy, and right, and pure. Yet that wicked oath which is taken in the lower grades is enough in itself to make you see that it is criminal to join even the lowest grades, or to remain after you have joined them. Moreover, although the weightier and more criminal matters are not usually committed to those who have not attained to higher grades, yet it is very plain that the power and audacity of these mischievous societies are increased in proportion to the numbers, and the unanimity of those who have inscribed their names. Therefore those who have passed the lower grades must be guilty of the crimes committed by those in the higher grades."

When the Odd-Fellows and Good-Templars established lodges in the United States, the question was raised, whether these Orders were included in the above condemnation by Leo XII. To settle the controversy the Archbishop of Philadelphia, Most Rev. F. P. Kenrick, under date of Feb. 26, 1848, asked the Prefect of the Propaganda for a decision. After a lengthy correspond-

ence from different sides, and the Roman authority having obtained all available information, Cardinal J. Ph. Fransoni, under date Sept. 7, 1850, replied that these societies were included in the letter of Leo XII. and consequently no Catholic could join them or remain a member.

In their Pastoral letter addressed to all the faithful in the United States, at the close of the Third Plenary Council of Baltimore, Dec. 7, 1884, the assembled bishops say: ".....Our Holy Father Leo XIII., has lately shown that the Masonic and kindred societies....have ....gone so far, in many countries, as to array themselves in avowed hostility against Christianity, and against the Catholic Church as its embodiment; that they virtually aim at substituting a world-wide fraternity of their own, for the universal brotherhood of Jesus Christ, and at disseminating mere naturalism for the supernatural revealed religion bestowed upon mankind by the Saviour of the world. He has shown too, that, even in countries where they are as yet far from acknowledging such purposes, they nevertheless have in them the germs, which, under favorable circumstances, would inevitably blossom forth in similar results. The Church, consequently, forbids her children to have any connection with such societies, because they are either an open evil to be shunned or a hidden danger to be avoided. She would fail in her duty if she did not speak the word of warning, and her children would equally fail in theirs, if they did not heed it.

Whenever, therefore, the Church has spoken authoritively with regard to any society, her decision ought to be final for every Catholic. He ought to know that the

Church has not acted hastily, nor unwisely, nor mistakenly; he should be convinced that any worldly advantages which he might derive from membership in such society, would be a poor substitute for the membership, the sacraments and the blessings of the Church of Christ; he should have the courage of his religious convictions, and stand firm to faith and conscience. But if he be inclined or asked to join a society on which the Church has passed no sentence, then let him, as a reasonable and Christian man, examine into it carefully, and not join the society until he is satisfied as to its lawful character.

There is one characteristic which is always a strong presumption against a society, and that is secrecy. Our Divine Lord Himself has laid down the rule: "Every one that doth evil, hateth the light and cometh not to the light, that his works may not be reproved: but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God" (John iii, 20, 21). When therefore associations veil themselves in secrecy and darkness, the presumption is against them, and it rests with them to prove that there is nothing evil in them.

But if any society's obligation be such as to bind its members to secrecy, even when rightly questioned by competent authority, then such a society puts itself outside of the limits of approval, and no one can be a member of it, and at the same time be admitted to the sacraments of the Catholic church. The same is true of any organization that binds its members to a promise of blind obedience to accept in advance and to obey whatsoever orders, lawful or unlawful, that may emanate

from its chief authorities, because such a promise is contrary both to reason and to conscience. And if a society works or plots, either openly or in secret, against the Church, or against lawful authorities, then to be a member of it, is to be excluded from the membership of the Catholic Church. These authoritative rules, therefore, ought to be the guide of all Catholics in their relation with societies. No Catholic can conscientiously join, or continue in, a body which he knows that any of these condemned features exist. If he has joined it in good faith and the objectionable features become known to him afterwards, or if any of these evil elements creep into a society which was originally good, it becomes his duty to leave it at once. And even if he were to suffer loss or run risk by leaving such a society or refusing to join it, he should do his duty and brave the consequences, regardless of human considerations."

Of the decrees of the Council, twelve paragraphs of Caput III., are devoted to Secret societies. The above words from the Pastoral are used and in paragraph 249 the decree reads: "If a society, besides being secret and oath-bound, has a chaplain of its own, and a ritual prescribing prayers and religious services, then such a society becomes also heretical and schismatical, and members incur the censures against heretics and schismatics, viz: they can not be counted any longer as Catholics."

When in 1894 the Roman authorities pronounced sentence against the societies of the Odd-Fellows, Knights of Pythias, Good Templars and Sons of Temperance, and all similar societies, most strenuous efforts were made to have the decree changed, but of no avail. In one of the many responses given by Rome, the Sacred

Congregation observes: "This is not a question of mere ecclesiastical law, which does not bind under serious loss, but it is one of the natural and divine laws, and of not giving scandal under that law."

No Catholic can belong to any of these societies and at the same time receive the sacraments of the Church. The final decision of Rome has never been changed, and these societies are absolutely condemned. The only cases in which relief is afforded is by an appeal to the Apostolic Delegate at Washington. There are a few cases where extreme hardship would be created through the loss of insurance, for which premiums had been paid regularly for a number of years. The adjustment will practically depend upon the circumstances of the appealing members.

For any appeal to the Apostolic Delegate to be considered worthy of consideration, the following four conditions must exist in the same case: First. If the Catholic member in question entered the society before he was aware that it was forbidden by the Church.

Second. If there be no scandal, or if the same be removed by the timely declaration of the party in question that his sole motive in remaining is not to lose the financial benefits, and that he will abstain from all intercourse with the forbidden society.

Third. If the member in question can not leave the society except with grave damage to himself or his family.

Fourth. There must not be the least danger to himself or to his family of being perverted by the sectaries, especially is the case of sickness or death to be considered, so that the danger of an Un-Catholic funeral be entirely absent."

No priest or bishop can absolve a member of any of these societies, but recourse must be had in the individual case to the Apostolic Delegate. It is needless to remark that the four conditions above enumerated, will hardly ever concur in any single practical case. This ought to settle the question concerning Catholics and Secret Societies, but it seems that it is necessary for Rome to condemn one after the other by designating each one by name.

MGR. MARTINELLI ON THE SECRET SOCIETY QUESTION.

In a criticism of the new (12th) edition of Father Sabetti's Moral Theology, the book reviewers of the *American Catholic Quarterly Review,* lately wrote:

"We are not certain that we fully understand the author's interpretation of the clause in the decree of January 18, 1896, which reserves to the Apostolic Delegate the decision regarding the verification of the conditions which justify a confessor in granting absolution without exacting a formal renunciation of the three societies lately condemned. If we remember rightly, the decree does not prescribe this reference to the Delegate *in singulis casibus,* as the learned author seems to imply, but *in casibus particularibus,* which is generally interpreted to mean in cases where there exists a doubt as to the application of the four conditions demanded by the Holy See. As the majority of these cases meet us at the death-beds of penitents, it is obvious that the *recursus* to the Delegate *toties quoties* is absolutely impossible. Nor will the 'desired uniformity' be lacking if confessors adhere scrupulously to the terms of the decree. This appears to us so self-evident that we are convinced it is also the author's view, and we refer to it merely for the purpose of putting our readers on their guard against a possible misinterpretation of his words."

The *Catholic Standard and Times* publishes the following letter, dated Nov. 10, 1896, and addressed to the managing editor of the *Quarterly,* Father Loughlin:

"Rev. Dear Sir: My attention has been called to the criticism of Father Sabetti's 'Moral Theology' in the last number of the *Quarterly*. I desire to say that Father Sabetti is right regarding the necessity of applying to this Delegation in every case for the permission to remain an associate member of the forbidden societies, and your critic is wrong. With regard to the hour of death of the penitent, every confessor must surely know that in such cases absolution is given after the penitent promises to apply to the proper authority for the permission in case he should recover his health and life. With sentiments of highest esteem and fraternal charity, I remain most faithfully yours in Christ,

"† SEBASTIAN,

"Abp. of Ephesus, Ap. Del."

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